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FRAGMENTS

OF

ENGLISH AND IRISH HISTORY

IN THE NINTH AND TENTH CENTURY.

IN TWO PARTS.

TRANSLATED FROM THE ORIGINAL ICELANDIC,

AND

ILLUSTRATED WITH SOME NOTES,

BY

GRIMR JOHNSON THORKELIN, LL.D.

REGIUS PROFESSOR OF ANTIQUITY IN THE UNIVERSITY OF COPENHAGEN; KEEPER OF HIS MAJESTY'S PRIVY ARCHIVES; SECRETARY TO THE TRUSTEES OF THE ARNA MAGNEAN LEGACY; MEMBER OF THE ROYAL SOCIETIES OF HERALDRY, AND ICELANDIC LITERATURE, OF COPENHAGEN; THE ANTIQUARIAN SOCIETIES OF LONDON AND EDINBURGH; THE ROYAL ACADEMY OF DUBLIN; AND CORRESPONDING MEMBER OF THE ROYAL SOCIETY OF SCIENCES AT GOETTINGEN.

LONDON,

PRINTED BY AND FOR JOHN NICHOLS;

PRINTER TO THE SOCIETY OF ANTIQUARIES.

M DCC LXXXVIII.

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TO

THE RIGHT HONOURABLE

FRANCIS

LORD RAWDON.

MY LORD,

THE Countries, which may well triumph in the ſcenes of action, however faintly exhibited, in the following pages, have from the earlieſt period of time been looked upon as the ſchool of Heroes; in conſequence of which, they have been envied, invaded, and at times brought to the brink of ruin; but it is not the leſs true, that they have been as frequently defended, led on to hazardous victory, and in the end to liberty, under the auſpices and bravery of your LORDSHIP's illuſtrious Anceſtors.

You, my LORD, in imitation of thoſe great Men, have the honour of defending the rights and liberties of your country in the ſenate, as well as in the field: you have equally ſignalized yourſelf in both. Thus, at the hazard of your life, in

 a war,

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a war, of all others the moſt dangerous, and implacable; thus, through your patriotiſm and unrivaled love for the Muſes, you have raiſed yourſelf the moſt laſting monuments; the recollection of which, I truſt, will be the means of inſpiring each ſucceeding generation with that regulated zeal, in the cauſe of their country, which has ſo eminently diſtinguiſhed the conduct of YOUR LORDSHIP.

Thus, actuated as I am, with the higheſt ſenſe, and unfeigned gratitude, for the many obligations which you have from time to time conferred on me, YOUR LORDSHIP will ſtill add to thoſe obligations, if you will be ſo indulgent as to accept of this literary production, as a proof of that very high reſpect with which I remain,

MY LORD,

Your moſt humble,

Moſt obedient,

And very much obliged Servant,

G. J. THORKELIN.

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PREFACE.

MY Countrymen in earlier times, having an opportunity of carrying on a beneficial intercourſe with this happy Iſland, have handed down, in their numerous works, ſuch particulars concerning the Britiſh kingdoms, as are as yet ſcarcely known. The preſent collection of Icelandic Fragments relating to the Hiſtory of Great Britain and Ireland ſerves to prove what I have advanced.

The firſt of theſe Fragments, called NORDYMRA, containing an account of the Daniſh invaſions of Northumberland in the courſe of the ninth century *, is publiſhed from a Manuſcript which came into my Hands after the Death of Erland Olafson, Eſq. Syſlumadr, or a Juſtice of peace, for the county of Iſafiord in Iceland.

* Conf. Flor. Vigornenſis, pp. 585, 586. E. Gibſon's Chronicon Saxonic. pp. 79, 80. Aſſerius Menevenſis, edit. Franc. Wiſe, Oxon. 1722, p. 18, & ſeqq. Higden, p. 25. Matt. Weſtmonaſterienſis, p. 161. Joh. Brompton, edit. Twiſden, pp. 803, 807. Saxo-Grammaticus, lib. ix. pp. 175—177, edit. Soroe, 1644. Sim. Dunelmenſis, edit. Twiſden, pp. 14, 123, 142.

Langebeck,

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Langebeck, in his "Scriptores Rerum Danicarum," vol. II. has a fragment which bears a cloſe reſemblance to the preſent; and the life of Ragnar Lodbrok, King of Denmark, publiſhed by Eric Julius Biorner, in his "Kæmpedater," or lives of the Northern Heroes, has great ſimilarity to both. Our preſent fragment, though it contains many facts which are related in the two former, and the ſtyle of it is not very different from either, yet it is ſuperior with reſpect to a greater variety of ancient cuſtoms and manners.

It muſt alſo be remarked, that the fragment firſt publiſhed by Langebeck is by far more ancient than either the life of Ragnar abovementioned, or the following account, both of which are written in the thirteenth century; for the firſt mentions nothing of William the Conqueror, who in the latter two is ſaid to have opened the barrow of Ivar, King of Northumberland. This hiſtorical relick, however, loſes nothing by its being written at a later period; for the facts which it contains are ſtrengthened by the two others, particularly that which, as I have ſaid, appears to be of an older date; beſides, it throws no ſmall light on the remoter period of the Engliſh hiſtory.

It is much to be lamented that we want ſimilar accounts of the deſcents made by the Danes into England anterior to the times of Ragnar; for what either Saxo, in his Hiſtory of Denmark, or the Engliſh writers of the middle age, have advanced on that ſubject, is too ſhort and imperfect; and from the Death ſong of Ragnar Lodbrok, we only learn that this warrior ſpread frequently death and terror around the coaſts of Britain.

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The ſecond fragment, or A VOYAGE TO IRELAND FROM ICELAND IN THE TENTH CENTURY, is taken from a hiſtory called "Laxdæla," which compriſes the riſe and progreſs of the firſt Inhabitants of the county of Laxardal in the Weſt of Iceland. Snorro Sturleſon*, the Author of Landnama†; Gunnlaug and Oddr‡, Authors of the life of Olave Tryggvaſon, King of Norway, bear teſtimony to the accuracy and authenticity of this work: nay, the ſage Are, in his "Schedæ§," who flouriſhed in the eleventh century, has ſtrengthened their authority in this point.

* Landnama, or the Hiſtory of the diſcovery of Iceland, and the riſe and progreſs of her firſt Inhabitants, is written in the courſe of the twelfth and thirteenth Century, publiſhed at Skalholt in 1688, and at Copenhagen in 1774, at the expence of the truly learned and munificent Peter Frederic Suhm, a Lord of his Majeſty's Bedchamber, &c.

† See Snorro Sturleſon's Heimſkringla, or the Hiſtory of Norway, written in Iceland before the middle of the thirteenth Century, publiſhed by J. Peringſkiöld, Stockholm, 1699-1700, and again by G. Schönning, at the expence of His Royal Highneſs Prince Frederic, Prince Hereditary of Denmark and Norway, Copenhagen, 1777.

‡ Gunnlaug and Oddr, both Monks of the convent of Thingeyre, in the North of Iceland, flouriſhed in the twelfth and thirteenth century. The firſt having written his hiſtory in the Icelandic language, laid it before Giſſur Halſon (who became a principal Judge of the Icelandic republic in the year 1181), the firſt hiſtorian of his age, in order to receive of him the laſt improvement. See Flateyarbook, pp. 1084, 1289, 1307. Conf. Olafs Tryggvaſonar Saga Skalholt, 1688, pp. 11, 321, 327, 328, 329. Oddr wrote his work in Latin. See Flateyarbook, pp. 1261, 1304, which has been afterwards tranſlated into Icelandic, and publiſhed at Upſala, by J. Reinhielm, 1699, 4to. It is more than likely that Oddr, has peruſed the life of his Hero written in the ſame language, which King Edward the Confeſſor cauſed to he read before his officers, aſſembled at court, every Eaſter. See Flateyarbook, pp. 1274, 1304.

§ Schedæ, or the Eſſay on the Icelandic Hiſtory, from the earlieſt period to the Year 1122, by Are the Sage. Of this Work we have three editions; the firſt was publiſhed at Skalholt, 1688, by Thord Thorlakſon, Biſhop of that See, 4to; the ſecond by Chriſtian Worm (afterwards Lord Biſhop of Copenhagen and Sealand), Oxford, 1697, 8vo; the third by Andreas Buſſæus, Mayor of Elſineur, Copenhagen, 1727, 4to.

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The facts herein recited took place during the interval between the years 936 and 962.

In the firſt year of the ſaid period Hacon the Good, or as he was commonly called the foſter-ſon of Athelſtan, King of England, aſcended the Norwegian throne, at whoſe court Hoſkuld, the father of our hero, for ſome time reſided: and in the year 962 Harald Grafeld paid the debt of nature. This Prince ſhowered favours on Olaf in the courſe of his reign. We can learn no more on this ſubject, either from the copies of Laxdæla, preſerved at Copenhagen in the collection of Manuſcripts which the late Regius Profeſſor *, Arnas Magnuſon, bequeathed to the Univerſity †, or the copy mentioned by the Rev. Mr. Ayſcough among the books ‡, which I truſt will be an everlaſting monument of that zeal and liberality with which the Arts and Sciences are ſo eminently ſupported and patronized by Sir Joſeph Banks, Bart. P. R. S. Perhaps the Chronicles of Ireland are not ſilent on this point, as, if I do not miſtake, they mention the life of Murchard, whom I take to be the grandfather of Olaf.

* This gentleman, a native of Iceland, left to the Univerſity, by a will dated Copenhagen, Jan. 6, 1730, beſides a collection of 1761 manuſcripts, and ſeveral thouſand original Charters relating to the hiſtory of Scandinavia, a conſiderable ſum of money, which enables the Truſtees appointed and incorporated by his Majeſty's Charter, dated Fredensborg, Sept. 24, 1772, to keep a Secretary and two Clerks, whoſe duty it is to publiſh every year at leaſt one of the Manuſcripts abovementioned.

† See N° 123, 124, 125, 126, 127, 158, on Paper; and N° 128, 132, 162, on Parchment; all in folio.

‡ See the Catalogue of the Manuſcripts preſerved in the Britiſh Muſeum, hitherto undeſcribed, London, 1782, p. 890, N° 4861.

Of

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Of TWO SHORT ACCOUNTS RELATING TO DISCOVERIES MADE BY THE ICELANDIC NAVIGATORS IN THE NINTH CENTURY, the firſt, p. 62, is taken from Eyrbyggia, or the hiſtory of the county of Eyrarſveit in the Weſt of Iceland, written in the thirteenth century, and publiſhed at Copenhagen in 1786. For the other, p. 65, we are obliged to the Author of Landnama, a work of equal authority and importance.

The RECORDS CONCERNING THE ORKNEY ISLANDS, p. 71, are publiſhed from a manuſcript on paper in my own collection. The originals had belonged to the cathedral of Thrundhem, and were loſt in the dreadful fire which happened at Copenhagen in 1728, and proved highly fatal to the Northern literature.

Happy ſhall I be, if the Publick may be pleaſed to take the preſent performance of mine as a ſpecimen not unworthy of their notice; for a part of which, viz. the Engliſh tranſlation of NORDYMRA, written ſhortly after my arrival in England in the year 1786, I am indebted to my friend the truly ingenious and learned Mr. John Pinkerton.

G. J. THORKELIN.

London,
November 2, 1788.

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ERRATA.

In Nordymra.

P. 11. l. 3. for " laſt," r. " his laſt."
l. 22. for " his," r. " their."
P. 15. l. 19. for " daughter," r. " ſlaughter."
P. 17. l. 13. for " in the," r. " the."
P. 19. l. 23. for " guilt," r. " guile."
l. 27. for " aſked," r. " fought."
P. 29. l. 2. for " ſtea," r. " ſles."
l. 16. for " ſo," r. " was."
P. 46. l. 22. for " ſordites, r. " ſordities."
P. 49. l. 40. for " ſeparatam," r. " ſeparatas."

In the Voyage from Iceland to Ireland.

P. 90. note ‡. " To pic" ſignifies here " to harbour, to be in harbour," from pic, an inlet of the ſea; a word frequent in the names of places in Great Britain, viz. in *Berwick, Dunwich, Greenwich, Harwich, Hawich, Ipſwich, Keſwick, Namptwich, Norwich, Painſwick, Sandwich, Warwick, Woolwich, &c.* To pic, &c.

P. 91. l. 3. for " although he proceeded in the night," r. " if he lay in harbour during the night."

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A

FRAGMENT OF IRISH HISTORY;

OR, A

VOYAGE TO IRELAND:

UNDERTAKEN FROM

ICELAND

IN THE TENTH CENTURY.

A

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U M ſumarit vard þat til tidenda at konongr Hacon of Noregi for i ſtefno-för auſtr i Brenneyar oc giördi frid fyrer land ſitt, efter þvi ſem lög ſtódo til, hit þridia ſumar. Sá fundr ſkyldi vera höfdingia imilli, oc ſitia at þeim malum ſem konongar átto um at dæma.

Þat þotti ſkemtileg för at ſækia þann fund, þviat þangat como menn nær af öllm löndom þeim er ver höfom tidende af.

Höſkuldr ſetti fram ſkip ſitt, oc vildi ſækia fund þenna þviat hann hafde egi fundit konong a þeim vetri. Þangat var oc kaupſtefna at ſækia. Fundr þeſſi var all fiölmenr, þar var ſkemtan mikel, dryckior, leikar oc allſkins glede.

Ein dag er Höſkoldr for at ſkemta ſer vid nockora menn, ſá hann tiald eitt ſkrautlegt fiærri ödrum búdum, Höſkuldr geck þangat i tialdet oc ſat þar fyrer madr i gudvefiar klæduñ, og hafdi gerſkan hatt a höfdi.

Höſkoldr ſpurdi þennan man at nafni, han nefndeſt Gilli hinn Gerſke. Höſkoldr ſegeſt oft hafa heyrt hans geted, kal-

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THIS ſummer it happened, that Hacon, king of Norway, went to the aſſembly in the iſlands of Brenneyar, for the purpoſe of eſtabliſhing peace throughout his dominions, in obedience to the laws of the country, which obliged the neighbouring princes to aſſemble and continue there, as long as the arrangement of the public affairs required their preſence.

It was eſteemed the higheſt pleaſure to attend this aſſembly, as it was crowded with the chiefs of every nation of whom we have any knowledge.

Hoſkuld, having put his ſhip to ſea, got himſelf in readineſs to wait on his majeſty, to whom he had not paid his duty the preceding winter; and at the ſame time to make himſelf acquainted with this celebrated market, which was exceedingly numerous, and at the ſame time equally ſplendid and attractive, every interval of buſineſs being filled with banqueting, interludes, plays, and a variety of other entertainments equally enchanting.

On a day as Hoſkuld took a walk with ſome of his attendants, chancing to ſee a neat tent at a diſtance from the reſt, curioſity induced him to bend his ſteps that way; having come up to it, he met with a man at the door cloathed in purple, with a Ruſſian hat on his head.

On enquiry he found that his name was Gilli the Ruſſian. Hoſkuld ſaid he had often heard his name, and that his fortune was.

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lade han þeirra manna audgazan, er vered höfdo i kaupmanna lögom, oc munt þu hafa þa luti at ſelia oſs er ver vilium kaupa.

Gilli ſpyr hvat þat være? Foronautar Höſkoldar ſegia, hann vili kaupa ambátt nockora, ef hann hefdi at ſelia. Gilli ſvarar: þar þyckiz þer leita mer meinfánga um þetta, er þer falid þa luti er þer ætled ec muni egi tilhafa. En þat er þo egi rádit, hvert ſva ber vid.

Höſkoldr ſá at um þvera búdina var fortiald: þá lypti Gilli frá tialdino, oc ſá Höſkoldr at XII konor ſáto fyrer innan tialdit.

þa mælti Gilli at Höſkoldr ſkyldi gánga þángat oc líta á ef hann villdi nockora kaupa af þeim konom.

Höſkoldr gerir ſva; þær ſáto allar ſaman um þvera budina, hann hyggr uandliga at konom þeſſom, hann ſá at kona ſat utarliga vid tiald ſkörina, ſú var illa klædd. Höſkoldi leyſt konan frid ſynom ef nockot mætti áſiá. þá mælti Höſkoldr; hverſo dyr er ſu kona af ec vil kaupa?

Gilli ſvarar: þu ſkalt reida fyrer hana þriár merkor ſylfors. Sva virde ec ſagdi Höſkoldr, at þu munir leggia, kono þeſſa heldr dyrt, þviat þetta eno þriu verd.

þa ſvarar Gilli; rett mæltir þu, at ec met hana dyrari enn adrar, kiós þer einhveria af hinom XI oc giald fyrer eina mörk ſylfors, enn þeſſe ſe efter i minne eigo.

Höſkoldr mælti; vita mon ec hve mikit ſilfr er i fiod þeim ſem er a bellti mer, oc bad Gilla taka vogina.

þa

was ſuperior to that of any other merchant, in conſequence of which he expected to find ſome things with him, of which he was deſirous.

Gilli enquired what he wanted. One of Hoſkuld's attendants anſwered, that he wanted to purchaſe a maid ſlave, if he had any. Gilli replied, no doubt you intend to rally me, for you probably gueſs that I have not what you aſk for; but in that you are perhaps miſtaken.

Hoſkuld having caſt his eye round the tent, obſerved it to be divided with a curtain, ſuſpended in the middle; which, on being drawn up, diſcloſed twelve women.

Gilli on this invited Hoſkuld to approach and take his choice.

Hoſkuld accepted the invitation; and, after a cloſe inſpection, fixed on one ſeated laſt of all next the tent, and of courſe leſs conſpicuous. Notwithſtanding the meanneſs of her dreſs, her beauty ſhone throughout ſo irreſiſtibly, that Hoſkuld was immediately captivated with her charms, which evinced an illuſtrious deſcent.

The price ſet on her amounted to the weight of three marks of ſilver. It ſeems to me, ſaid Hoſkuld, that you place too high a value on her; inaſmuch as this appears to be triple the price.

Gilli acknowledged he was in the right, as he eſtimated her beyond the reſt; at the ſame time acquainting Hoſkuld, that if he left her and choſe any of the reſt, he ſhould have her for one mark of ſilver.

I will ſee, ſaid Hoſkuld, the quantity of ſilver at preſent in my purſe, which was hung to his girdle; on this he called for the ſcales.

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Þa mælti Gilli þetta mal skal fara ovela af minne hende, þviat þa er mikill liodr um rád kononnar, vil ec at þu vitir þat, adr ver slaum kaupi þessu. Höskoldr spyr hvat þat veri.

Gilli svarar; kona þessi er omala, hefi ec marga vega leitad máls vid hana, en aldrei fengit ord af henne, er þat at viso min ætlan, at hun kunni ecki at mæla.

Höskoldr svarar; lat fram reidsluna, oc siaom hvat vegr siodr sá er ec hefe her. Gilli giörer sva, vegr silfrit, oc voro þat þriár merkr vegnar.

Þa mælti Höskoldr: sva hefir nu tiltekez, at þetta mon verda kaup ockart, tak þu fe þetta til þin enn ec Mun taka vid cono þessari, kalla ec at þu hafer drengelega af þessu haft, þviat vist vildir þu mig ei falsadan.

Sidan geck Höskoldr heim til búdar sinnar, oc þat sama qvöld rekti hann hiá henne.

En um morgynen efter er menn foro i klæde sin, mælti Höskoldr; litt er stórlæte á klædum þeim er Gilli hinn Audgi hefir þer fengit, er þat oc satt, at honom var meira i mun at klædd xi, enn eina.

Sidan lauk Höskoldr up kistu einni oc tok þar úppúr gód kvenn klæde oc seldi henni, var þat oc allra manna mál at henne sæmde god klæde.

Enn er höfdingiar höfdo mælt þeim malum er lög stodo til þá var slitid fundinum, geck þá Höskoldr á fund Haconar konongs oc qvadde hann virdugliga. Konongr mælti, tekit munda ek hafa qvediu þinne, þó fyrre hefde ordet. Efter þat tók konongr Höskoldi med allri blído,

oc

Gilli ſeeing this, obſerved that no impoſition in this affair ſhould be laid to his charge, on account of which he thought it but juſt to acquaint the intended purchaſer, that the woman was ſubject to a remarkable defect. Hoſkuld was impatient to know what it might be.

Gilli ſoon gratified him, in letting him know that ſhe was dumb; and notwithſtanding, continued the merchant, I have endeavoured by various means to induce her to ſpeak, they have all proved ineffectual.

Hoſkuld again demanded the ſcales, and deſired to ſee how much the purſe contained. Gilli obeyed, and having weighed the ſilver found it exactly to amount to three marks.

Having cloſed the bargain, Hoſkuld took the fair, and acknowledged that Gilli throughout the whole had dealt with candour.

Hoſkuld returned to his lodging and ſlept with his fair purchaſe the night following.

The enſuing morning as he was dreſſing, he ſaid to her, thoſe cloaths you wore with the monied merchant Gilli, carry little appearance of quality; ſurely it requires more trouble and expence to provide for eleven than one.

On this he opened a cheſt, and drew thence a fine ſuit of female dreſs, which he preſented to her, in which ſhe appeared to the utmoſt advantage, as ſuitable to her dignity.

The public affairs being ſettled, the aſſembly was diſſolved. Hoſkuld immediately waited on king Hacon; and, after ſaluting him with all proper obeiſance, his majeſty acquainted him, that his earlier attendance would have been very acceptable; he received him exceedingly gracious,

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oc bad han ganga á sitt skip, oc vera med ser medan han være i Norege.

Hoskoldr dvaldiz med konongi nockora hrid, let konongr ferma skip hans med húsa vide. Þá mælti konongr til hans, egi skal dvelia þic lengr en þer likar, þott oss þiki vandfeingen madr i þin stad.

Sidan leiddi konongr Höskold til skips oc mælti: at sæmdar manne hefe ec þik reindan oc nær er þat minne ætlan, at þu sigler nú hit sidaza sin af Noregi so at ec se her yfermadr; dró konongr gullhring af hendi ser þann er vog mörk oc gaf honom oc sverd grip annan, þat er kostat hafdi halfa mörk gulls.

Höskoldr þackadi konongi allan þan soma er han hafdi framlagt, steig sidan a skip og sigldi til hafs.

Þá er hann var heim komin, spyr Ioron, hver kona sú se er i för være med honom.

Höskoldr svarar; sva mun þer þyckia sem ec svari þer skætinge; ec veit egi nafn hennar. Iorun mælti, þat mun tveimr skifta, at sá hlutr mun loginn, sem fyrer mik er borinn, edr þú munt talad hafa vid hana, oc frettad hana at nafni.

Höskoldr qvez þess egi þræta mundi oc seger henne it sanna, oc bad henni virkta, qvad þat nær sinu skapi at hún væri þar heima at vistar fare.

A ofan verdum vetri fæddi frillan Höskoldi sveinbarn, hann var þangat kalladr, oc synt barnit, leitst honom sem ödrum, at egi hefdo þeir sed annat barn vænra ne stórmanligra.

Höskoldr var at spurdr, hvat sveinnen skyldi heita, hann bad han vatni ausa oc kalla Olaf, þvi þa hafdi Olafr Feylan andaz modor broder hans.

Olafr

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invited him on board his ſhips, in order to accompany him in his voyage to Norway.

Having ſtayed ſome time at court, in the mean while the prince ordered the ſhips of Hoſkuld to be loaded with building materials; which being done, his majeſty let him know that he did not wiſh to detain him any longer than his pleaſure; notwithſtanding the king acknowledged it was difficult to find his equal; ſuch was the opinion he entertained of him.

His majeſty, having accompanied him to the port, diſcloſed the confidence he repoſed in him; and, as it was his opinion that this was the laſt voyage Hoſkuld ſhould make in the preſent reign, he took off his hand a gold ring, weighing one mark, which, with a ſword worth half a mark of gold, he preſented them to Hoſkuld.

Hoſkuld having returned his thanks to the monarch, for theſe, and all other marks of royal favour, embarked for Iceland.

In which having ſafe arrived, Iorun aſked her huſband, who the ſtrange woman might be?

Hoſkuld replied, perhaps you may think I intend to affront you, if I tell you that I do not know her name. One of thoſe things muſt be falſe, ſaid Iorun, either what you now report, or what I have been told, that you have ſpoken with her.

Hoſkuld ſaid he would not deny it, but rather tell the truth; in conſequence of which he recommended the ſtranger, and expreſſed a wiſh that ſhe might live with them.

Toward the ſpring the maid ſervant was brought to bed of a boy, who being brought to Hoſkuld, was allowed by him, as well as every one that ſaw him, to excel in beauty and figure.

It being required of Hoſkuld, to know what name he ſhould bear, the father preferred the name of Olaf, which the child was baptiſed by, becauſe Olaf Pheylan the uncle of Hoſkuld was dead.

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Olafr var afbragd fleſtra harna, oc lagdi Höſkoldr mikla áſt á vid ſveinin.

Um ſumarit epter mælti Ióron vid frillona, at hun mundi upptaka verknad nockorn, eda fara i burt ella.

Höſkoldr bad hana vinna þeim hionum, oc þar med gæta ſveinſins.

Enn þa ſveinninn var tvævetr, var hann almæltr, oc rann einn ſaman ſem fiögra vetra gömol börn.

Þat var til tidenda einn morgon, at Höſkoldr var gengin út at ſiá um bæ ſin, vedr var gott oc ſól ſkin, oc var litt á loft komen, hann heyrde manna-mál, geck hann þa þangat til ſem lækr fell hiá tún-breckunne, ſá hann þar tvo menn oc kende, var þar Olafr ſun hans oc moder hans, fær hann þa ſkilit at hún er egi mallaus, þviat hún taladi margt vid ſveinin.

Sídan geck Höſkoldr til þeirra, oc ſpyr hana at nafne, oc qvad henne egi ſtoda at dyliaz lengr.

Hún qvad ſva vera ſkyldi, ſetiaz þau þá nidr i tún-breckuna. Sidan mælti hún: ef þu vilt nafn mitt vita, þá heite ec Melkorka. Hann bad hana ſegia lengra ætt ſina. Hún ſvarar, Mirkiartan heiter fader minn, hann er konongr a Irlandi, oc var ec þadan herteken XI vetra gömul.

Höſkoldr qvad hana helz til oflenge þagad hafa yfer ſo godre ætt.

Sidan geck Höſkoldr inn oc ſagdi Ioronni þeſſi tidende. Ioron ſagdez egi vita hverio væri at trúa, qvads ſer egi vera um kynia men alla, oc ſkilia þau þeſſa rædo, var Iorun hvergi betr vid hana efter enn áðr, enn Höſkoldr nockoro fleira.

Litlo

Olaf encreaſed ſo faſt in ſtrength and beauty, that he was allowed to excel every boy of his years; on every occaſion diſcloſed the ſtrongeſt marks of love for his father, which the father failed not to return.

The ſummer following Iorun told the maid-ſlave that ſhe muſt either quit the houſe, or perform the duties of a ſervant.

Hoſkuld requeſted that ſhe might attend to the child in preference to any other duty.

When the boy was two years old he ſpake perfectly, and walked quicker than others at four.

One morning it happened as Hoſkuld was walking round the houſe rather early, as the weather was exceedingly fair, and the ſun inviting, he thought he heard a voice at a little diſtance; he ſought the margin of a rivulet, that waſhed the foot of a neighbouring hill, under the ſhade of which he could diſtinguiſh two perſons, whom he found to be his ſon Olaf and his mother; on this he found that ſhe was not dumb, being occupied in ſpeaking to the child.

Having liſtened for ſome time, he approached at length, and deſired to know her name.

Seeing that ſhe could no longer conceal it, ſhe complied; on his being ſeated, ſhe ſaid my name is Melkorka. He then deſired to know ſomething of her family. In return to this ſhe acquainted him, that her father Merkeartan (Murcartoc) was king of Ireland, from whom ſhe was taken captive at the age of eleven.

Hoſkuld obſerved that ſhe had kept this a ſecret too long.

He then returned to his wife, and recounted this incident, who did not ſeem to reliſh the intelligence, as ſhe ſaid ſhe did not know what to believe, nor did ſhe like the family. This circumſtance, however it might raiſe the envy of Iorun, failed not

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Litlo ſidarr er Ioron fór at ſofa togade Melkorka af henne oc lagde ſcoklæden a golfet. Ióron tók ſockana oc keyrde um höfut henne; Melkorka reiddez oc rak hnefan á náſer henne ſo at blód vard lauſt. Höſkoldr kom at oc ſkylde þær.

Efter þat let Hoſkoldr Melkorko fara a brott oc gaf henne búſtad uppi í Laxárdal þar heiter ſidan a Melkorku-ſtödum. þar er nú audn. þat er fyrer ſunnan Laxá.

Setr nú Melkorka þar bú ſaman, oc fær Höſkoldr henne alt þat er hún þurfti.

Lidr nú ſva þar til er Olafr var fullvaxinn, oc in fridazti ſynum allra manna, þeirra er menn höfdo ſet. Hann var a Melkorku ſtödum.

Höſkoldr var þá hniginn a efra aldr oc veik meir af ſer umſiá um ráda hage Melkorko enn verit hafde, qvod þat egi koma ſidr til Olafs ſonar þeirra.

Olafr ſagdiz ſkyldi veita ſlika umſiá er hann kynne.

Melkorku þokti Höſkoldr egi giöra til ſín ſem fyrr hafde han giört hefer hun þat nú i hug ſer at gera þat nockot, ſem honom þykti egi betr.

þorbiörn Skriufr hafde meſt umſiá veitt búi Melkorku, oc vakit bonord vid hana, þá er han hafdi nockora hríd med henne verit, enn hon tok þvi fiærri.

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not to encreaſe the eſteem of Hoſkuld, who heaped favours on the captive princeſs.

Soon after this, as Melkorka attended Iorun to bed, and had drawn off her ſtockings, ſhe dropped them on the floor, which enraged Iorun to ſuch a degree, that ſhe took up the ſtockings and ſtruck Melkorka about the head with them. This was an indignity that Melkorka could not ſuſtain, in conſequence of which ſhe ſtruck her miſtreſs with ſuch violence at the noſe, as to provoke blood; in the moment the preſence of Hoſkuld interpoſed, and put an end to the diſpute.

After this he deemed it proper to diſmiſs Melkorka, having aſſigned her a houſe in the valley of Laxardal, called Melkorka-ſtader, which is now deſerted. It is pleaſantly ſituated on the ſouth ſide of Laxa.

Here Melkorka took up her abode; Hoſkuld taking care to ſupply her with every thing that ſhe might ſtand in need of.

Olaf was educated with his mother till he had attained to the years of manhood, and was univerſally allowed, in ſhape and perſonal accompliſhments, to excel all his cotemporaries.

Hoſkuld was old at this time, and began to ſhew ſomewhat leſs attention to Melkorka as he advanced in years, leaving this to Olaf, whoſe duty he ſaid it was.

Olaf acceded to this, and promiſed to fulfil that duty; which he did as far as his ſituation would permit.

Melkorka taking this in dudgeon, as ſhe did not conceive to have given any offence that might occaſion this coolneſs, determined with herſelf to do ſomething that might avenge the ſlight.

Thorbiorn Skruf, on account of his having ſuperintended the domeſtic affairs of Melkorka, often paid his addreſſes to her, but in vain.

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Skip ſtod uppi á Bordeyri i Hruta-firde Orn het ſtyrimadr, hann var hirdmadr Haralds konongs Gunnhildar ſonar.

Melkorka talar vid Olaf ſon ſin þá er þau finnaz, at hun vil at hann fari utan, oc viti frænda ſinna gaufugra, þviat ec fæ þer ſatt ſagt, at Mirkiartan er at víſo fader minn, oc er hann konongr Ira; er þer at víſo hægt at radaz til ſkips a Bord-eyre.

Olafr ſvarar: talat hefi ec þetta vid faudr minn, oc tók hann lett á, enn þan veg er fiárhag mínom háttat oc foſtra míns, at þat er meira i laundom ok kuik-fe, enn Iſlendſkri leggiandi vauro.

Melkorka ſvarar; egi nenni ek, at þu ſert lengr ambattar ſún kalladr, oc ef þát nemr vid faurinni at þú þickiz hafa fe of-lítit, þá mun ec helldr þát til vinna at giftaz Þorbyrne ef þú rædz til ferdar helldr enn ádr, þviat ec ætla at hann leggi fram vauror ſua ſem þú kant vid at þurfa ef hann náir ráda-hag vid mik.

Er þat oc til koſtar at Höſkoldr muno tueir Iutir illa líka þá er hann ſpyr huarotveggia, at þú ert or landi farinn, enn ec em gift.

Olafr bad modr ſína eyna ráþa. Siþan ræddi Olafr vid Þorbiörn at hann villdi taka vauro at honom at láni, oc giöra mikít at.

Þorbiörn ſvarar þat mun því at eins, at ek nái ráda-hag vid Melkorko þá væntir mic at þer ſe iafn-heimilt mitt fe, ſem þát þú hefir at vardveita.

At this time a ſhip lay in the port of Bordeyri, in the forth of Hruta. The captain's name was Orn, who belonged to the court of king Harald Gunhildſon.

Melkorka diſcloſed her anxious wiſh to her ſon, that he ſhould go about for the purpoſe of paying a viſit to his noble relations in Ireland, particularly Mirkiartan, king of that iſland. Now, ſaid ſhe, it is eaſy to put this wiſh in execution, ſeeing that there is at preſent a veſſel in the harbour of Bordeyri.

To this Olaf anſwered, I have already converſed with my father on this ſubject, and muſt ſay that his anſwer gives me no great encouragement to purſue it; and you know that my property, as well as what belongs to my foſter-father, conſiſts more in landed eſtates and cattle, than in merchandizes of Iceland.

Melkorka replied, I cannot any longer ſupport the idea of your being called the ſon of a ſlave, for which purpoſe, if indigence is the only impediment to your voyage, I ſhall comply with Thorbiorn's ſolicitations; if you conceive that a portion of his wealth will enable you to proſecute your journey, I am confident of his readineſs to furniſh you with whatever you may want.

I know, continued ſhe, thoſe two things will not fail to diſpleaſe Hoſkuld, when he comes to the knowledge of your departure, and my marriage.

Olaf ſaid the whole ſhould entirely depend on the prudence of his mother. He then requeſted the loan of ſome money from Thorbiorn.

To which Thorbiorn replied, that he could not think of complying with this requeſt, till the mother of Olaf had conſented to marry him; after which he might command his purſe.

Olaf

Olafr qvad at þat mundi þá at rádi gert, taulodo þeir þá med ſer þá luti er þeir vildo oc ſkyldi þetta fara allt af hliódi.

Höſkoldr mælti víd Olaf at hann mundi rída til þings vid honom: Olafr qvadz þát egi meiga fyrer bú-ſyſlo, letz mundi gera láta lambhaga vid Laxá.

Höſkoldr líkadi vel at hann yilldi um buit annaz.

Sidan reid Höſkoldr, enn búit var til brúdlaups a Lamba-ſtaudom oc redi Olafr einn mál-daga, feck hann xxx hundrod af vauro óſkiptri, oc ſkyldi þar ecki fyrer-koma.

Bárdr Höſkolds ſun vas at brúd-laupi oc viſſi þeſſa ráda-gerd med þeim.

Enn er bodi var lokit, reid Olafr til ſkips oc hitti Orn ſtyriman oc tók ſer þar fari. Enn ádr enn þau Melkorka ſkilduz, ſelldi hún honom i hendr fingorgull mikit oc mælti; þenna ring gaf fadir minn mer at tann-fe, oc vænti ec hann kenni, ef hann ſer. Enn feck hún honom knif oc bellti oc bad han ſelia foſtro ſinni, get ec at hún dylez egi vid þeſſar iard-tekner. Oc enn mælti Melkorka; nú hefi ec þic ſva heiman búit, ſem ec kann beſt, oc kent per Irſko at mæla, ſva at þic mun egi ſkifta hvar þic ber at Irlandi.

Nú

Olaf gave him hope of ſucceſs, and began to bring it to a concluſion as ſecretly as poſſible.

Hoſkuld invited Olaf to accompany him to the general aſſembly, but Olaf excuſed himſelf on account of ſome domeſtic affairs, particularly an intended incloſure in the neighbourhood of Laxa.

This was in itſelf a ſufficient apology to Hoſkuld, who delighted in huſbandry, and was happy to find that his ſon was of the ſame diſpoſition.

In a ſhort time after Hoſkuld repaired to the general diet; in the interval of which the intended marriage betwixt Melkorka and Thorbiorn was privately celebrated at Lambaſtad, Olaf himſelf having ſtipulated the contract; one of the articles of which was, that he ſhould previouſly receive thirty pounds without any obligation of re-payment.

Bard Hoſkuldſon was preſent at the wedding, as conſcious of the intrigue.

As ſoon as the feaſting was ended, Olaf ſet off for Bordeyri, and agreed with Orn, the captain of the veſſel already alluded to, for his paſſage. Having taken a moſt affectionate leave of Melkorka his mother, ſhe preſented him with a ring, ſaying, My father made a preſent of this gold ring to me, on the appearance of my firſt tooth, and I hope that he will know it again; at the ſame time preſenting a knife and a girdle, which ſhe charged him to deliver to her nurſe, if living, and whom ſhe ſaid would recognize them in an inſtant; adding withal, you ſee, my ſon, that I have done every thing in my power to enable you to accompliſh your wiſhed-for voyage. The Iriſh language I have taught you perfectly, that you can be at no loſs in that point, land where you will in the iſland.

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Nú skilia þau efter þetta. þegar kemr byr á er Olafr kom til skips, oc sigla þeir þegar i haf.

Nú kemr Höskoldr heim af þingi oc spyr þessi tidindi; honom likadi heldr þúngliga enn med því vanda menn hans átto í hlut sefadiz hann oc let vera kyrt.

þeim Olafi byriadi vel oc taka Noreg Orn fyrir Olaf at fara til hyrdar Haralds konongs Grafelds, qvad han gera til þeirra gódan fóma er egi voro betr menter enn Olafr var.

Olafr qvadz þat mundi upptaca oc fara nú til hirdarinnar, oc fá gódar vid-tócor vaknar konongr þegar vid Olaf, fyrer sakir frænda hans, oc baud honom þegar med ser at vera.

Gunnhildr lagdi mikil mæti a Olaf þegar hun visti hann var brodor-sun Rúts enn sumir menn mælto þat, at henni þætti skemtan at tala vid Olaf, þótt hann nyti egi annara at.

Olafr ógladdiz þegar áleid vetrinn. Orn spyr hvat honom var at ecka.

Olafr svarar: ferd á ec fyrer höndom at fara vestr um haf, þætti mer mikit undir at sú ferd væri farin sumarlángt, oc ættir þú þar lut at.

Orn

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As ſoon as Olaf had embarked, a favourable gale courted the ſwelling ſails, and in a ſhort time bore the veſſel into the main.

Scarcely had Olaf returned from the aſſembly, when the whole of what had been tranſacted in his abſence came to his ear, which in the beginning failed not to kindle his anger. In conſideration, however, of the relationſhip in which the perſons ſtood to him concerned in the tranſaction, he was induced to mollify his paſſion, and to endeavour to be as calm as poſſible on the occaſion.

Olaf and his companions reached the Norwegian ſhore after an agreeable voyage. Here Orn inſiſted that Olaf ſhould appear at court, in order to pay his reſpects to the king Harald Grafeld, aſſuring him that many, who could by no means boaſt a ſuperiority, had met with a very favourable reception at the court of that affable monarch.

Olaf at length complied, and, in company with Orn, repaired to court, where he was moſt graciouſly received, as his majeſty well remembered his family; in conſequence of which he was indulged in all the freedoms of the court.

Gunhild knowing Olaf to be nephew to Rut, diſtinguiſhed him by ſeveral marks of favour; yet ſuch was the public opinion, that the very pleaſure of converſing with Olaf was deemed ſufficient to recommend him; ſuch was the elegance and attraction of his manner.

Olaf at length became very thoughtful: this did not eſcape the eye of Orn, who watched an opportunity in order to enquire into it.

Olaf thus anſwered his enquiry, I am obliged, ſaid he, to undertake a voyage through the weſtern ocean, which I wiſh to accompliſh this ſummer, under your auſpices.

Orn

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Orn bad han þeſs egi fyſaz, qvaz egi vita þeirra ſkipa von er veſtr um haf gánga mundi.

Gunnhildr geck a tal þeirra oc mælti. Nú heyri ec ydr þat mæla er egi hefir fyrr verit, at ſin veg þyckir hverom.

Olafr fagnar vel Gunnhildi oc lætr egi nidr-falla talit: ſidan gengr Orn í brott, enn þau Gunnhildr tóco þá tal, ſegir Olafr þá ætlan ſína oc ſva hvat honom lá vid, oc at Mirkiartan Ira konongr var ödr fadir ſinn.

þá mælti Gunnhildr; ec ſkal fá þer ſtyrk til ferdar þeſſarar, at þú megir fara ſva ſkörugliga ſem þú vilt þángat. Olafr þackadi henni bod ſin.

Sidan lætr Gunnhildr búa ſkip, oc fær menn til, bad Olaf áqueda á hve marga men hann vildi hafa med ſer veſtr um haf, enn Olafr qvad á LX manna, oc letz mundi miklo ſkipta, at lid þat væri likara hermönnom en kaupmönnom. Hún qvad ſva vera ſkyldi.

Orn var nefndr oc Olafr til ferdarennar; þetta lid var all vel búit.

Haraldr oc Gunnhildr leiddo Olaf til ſkips, oc ſaugdoz mundi leggia til med honom hamingio ſina oc vinátto med vingan ſinni annari er þau haufdo tillagt, oc kaullodo engan hafa vænlegri comit af Iſlandi á þeirra dögom.

þá ſpurdi Haraldr hverſo gamall madr hann væri: Olafr mælti ec em nú XVIII vetra gamall. Konongr mælti þá; miklir ágætis menn ero ſlikir ſem þú ert, þvíat þú ert enn litit af barnsaldri oc ſæk þegar á vorn fund, er þú kemr aftr.

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Orn endeavoured all he could to diſſuade him from it, but in vain, ſaying, that he knew of no veſſel bound to that part of the world.

Scarce had thoſe words dropped from his lips when Gunhild entered; now I perceive, ſaid ſhe, addreſſing herſelf to Olaf, what as yet never ſtruck me, that you and Orn are not agreed on the point in queſtion.

Having paid his due reſpects to Gunhild, he acknowledged the truth of the remark, and as ſoon as Orn retired, he repeated the wiſh he had already diſcloſed to the captain, adding how much it concerned him, as Mirkeartan, king of Ireland, was his grandfather.

Then, ſaid Gunhild, I ſhall do every thing in my power to enable you to undertake this voyage, as you wiſh to perform it with all the becoming dignity imaginable.

In conſequence of which, Gunhild gave orders to fit out a ſhip with all convenient ſpeed, and to man it with as many ſailors as Olaf ſhould think proper to chuſe, which was ſixty, as he ſaid his wiſh was, that they might rather have the appearance of war than merchandize.

This being granted, Olaf and Orn were appointed captains of the whole, which was remarkably brilliant.

Harald and Gunhild accompanied him on board, and having aſſured him of the diſpoſition of their friendſhip and fortune towards him, complimented him in many particulars, aſſerting that as long as they could remember, none had come from Iceland more gallant than he.

The king having aſked his age, was ſtruck with ſurprize to find he was only eighteen, declaring, that although he was ſcarce above his childhood, his figure, and mental and perſonal accompliſhments, entitled him to the higheſt eſteem.

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Sidan bad konongr oc Gunnhildr hann vel fara.

þeir ſtiga þegar á ſkip oc ſigla á haf. þeim byriadi illa um ſumarit, hafa þokor miklar, enn vinda litla, oc óhægſtæda þá ſem voro, rak þá vída um hafit, voro þeir fleſtir innan bords, er á kom haf-villa. þat vard um sídir er þoko hof af haufdi, at giördi a vind, var þá hlaupít til ſegls.

Tókz þá umræda hvert til Irlands væri at leita, oc urdo menn egi áſátter um þat.

Orn var i móti, enn meſtr luti manna mælti ígegn, oc qvado Orn allan villaz, oc ſaugdo þá ráda eiga er fleiri voro.

Sídan ſkuto þeir til ráda Olafs; enn hann ſvarar: þat vil ec þeir rádi er hyggnari ero, þúi verr þyckir mer, ſem oſs muni duga heimſkra brögd er þar koma ſaman fleiri. þótti þá urſkorit er Olafr mælti þetta, oc redi Orn leidsögn þadan í frá. Sigla þeir þá nætor oc daga oc hafa byr-litit.

þat var einhveria nótt, at Nordmenn lupo upp oc bádo menn vakna ſem tídaz, qvadoz ſiá land nærri ſer, hverio þeir ſtungo ſtafni at: var ſeglit uppi, enn vedr egi lítit.

Menn hlaupa þegar upp, oc bad Orn beita fra landi brott ef menn mætto. Olafr mælti ecki efni þar til, þvi at ec ſe at bodar ero á bædi bord, oc alt fyrer ſkut-ſtafni, enn fellit ſeglit ſem tídaz oc gerom rád vor þegar er liós dagr er, oc menn kenna land þetta.

Sídan

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The king and queen having promiſed to ſhade him with their auſpices and royal favour, at length diſmiſſed him with their warmeſt wiſhes; and invited him, at his return, once more to grace their court.

Having thus taken leave of the royal family, the veſſel ſpread her ſails to the paſſing breeze, which in a ſhort time gave way to ſtorms and clouds, inſomuch that the ſeamen loſt their courſe; at length the ſtorm ſubſided, and the ſun began to ſmile, and the ſea to expand its briny bed.

On this a debate aroſe whether they ſhould ſteer for Ireland or no, ſeeing they had loſt their courſe.

Orn was for Ireland, which the greater part of the crew deprecated, inſiſting that the majority ſhould be followed.

The diſpute, after ſome time, was entirely ſubmitted to the deciſion of Olaf, who gave it as his opinion, that on this occaſion it would be proper to attend to reaſon, and the dictates of experience; and if poſſible to avoid every debate that had not thoſe for their ſupport. This being granted, Olaf delivered his ſentiments in favour of Orn's, in regard of which the entire command devolved on him, and the voyage was continued without intermiſſion, notwithſtanding they were often becalmed.

One night the Norwegians aroſe, and awakened the chiefs, crying out that they ſaw land, on which the veſſel would inevitably run, notwithſtanding the ſtillneſs of the air.

Having mounted the deck, Orn gave orders to ſet out from the land if poſſible. Olaf gave contrary orders, deſiring that the ſails might be furled, and all conſultation ſuſpended, till the return of day, that they might with certainty judge of their ſituation.

Having

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Sídan kaſta þeir atkerom oc hrifa þau þegar vid. Mikil er umræda um nottina hvar þeir ero at-komnir. Enn er liós dagr var kenna þeir at þat er Irland. Orn mælti þárs þat hygg ec at ver höfom egi góda vidtöko því þetta er fiæri haufnom oc þeim kaup-ſtaudam er Utlendſkir menn ſkulo hafa frid, þvíat ver erom nú komnir ſva at ver erom fiáradir uppi, oc nær ætla ec þat lögom þeirra Ira, þo þeir kalli fe þat er ver haufom med at fara, med sínom peningom oc heita láta þeir þat vog-reg er minna er fiarat fra ſkut-ſtafne.

Olafr qvad ecki mundi ſaka enn ſed hefi ec at mann ſaufnodr hefir á landi uppi verit i dag oc mun þeim Irum þyckia um vert ſkip koma þeſſa, hugda ec oc at i dag er fiara var at her geck upp ós vid nes þetta, oc fell þar óuandliga or ósnom fiór út, enn ef ſkip vort er ecki ſakat, þá manom ver ſkióta báti fyrer bord oc flytia þat þángat, oc kaſta þar atkerum.

Þá er áleid dagin, dreif fiölmenni mikit ofan til ſtrandar; sídan fara tueir menn á báti til kaup-ſkipſins, oc ſpyria huerir fyrir rádi.

Olafr ſvarar á Irſka túngu ſem þeir til mælto, þá beidaz þeir laga at þeir ſkulo gánga frá fe síno, oc mundi þeim þá ecki gert til miſka ádr konongr átti dóm a máli þeirra.

Olafr qvad þat laug vera, ef engi væri túlkr med kaup-mannom, enn ec kann ydr þat med ſaunno at ſegia at ver erom fridmenn, en þó manom ver egi uppgefaz at óreindo.

Having in compliance to order caſt anchor, at the approach they diſcovered the land to be no other than that of Ireland; in conſequence of which Orn dreaded leſt they ſhould be treated with incivility, on account of their not having regularly landed in one of the harbours of the iſland, which ſtrangers were permitted to frequent with ſecurity; and this dread was not a little increaſed, on finding that the tide had retired and left them on the ſhallow beach, enabling the Iriſh to claim their pretended right to the veſſel and goods, in virtue of their laws, which confiſcated whatever they ſhould find on the ſhore as a wreck, although nearer the ſea than the ſhip at preſent lay.

To this Olaf anſwered, that the conſequence need not be dreaded; notwithſtanding he could obſerve the inhabitants about to aſſemble, which he attributed to the ſurprize of their arrival. He had obſerved beſides, at full tide, a river waſh the neighbouring promontory, whoſe capacious bed contained a vaſt depth of water; thither he adviſed the ſhip to be conducted by the boat, if the damages ſhe had already received did not prevent it.

Toward the afternoon the natives aſſembled on the ſhore, and ſent meſſengers in a boat to the ſhip, in order to enquire for the commander of the ſame.

Olaf anſwered in Iriſh to all their queſtions; but the Iriſh, underſtanding that the crew were Norwegians, claimed the veſſel under the ſanction of their laws; at the ſame time entreating them to leave the veſſel, and to reſt aſſured that their perſons ſhould meet with every protection, until the final deciſion of the king took place.

Olaf allowed this to be a law, if foreigners had no interpreter, but at the ſame time begged it to be underſtood that his property and companions, under the laws which then exiſted, ſhould be

 ſacred,

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Irar æpto þa her-óp, oc æda út a ſiáin, oc ætla at leida upp ſkipit undir þeim med valdi, var egi diúpara en þeim tæki undir hendor edr í brók-linda ſem ſtærſtir væro. Pollurinn var ſva diúpr þar ſem ſkipit flaut, at egi kendi nidri.

Olafr bad þá menn brióta upp vopn ſín, oc fylkia á ſkipino allt millum ſtafna, var þat ſva þickt at allt var ſkipat ſkiauldom, oc ſtód ſpiótz oddr út hiá hverom ſkialdar ſpordi.

Olafr geck þá framm i ſtafnin, oc var ſva búinn at hann var i brynio, hafdi hiálm á haufdi gull rodin; hann var gyrtr ſverdi oc gullrekinn hiöltin; hann hafdi króka ſpiót í hendi hoggrekit; raudan ſkiauld hafdi hann fyrer ſer oc var ádregit leo med gulli.

Irar ſiá nu vid-buning þeirra, oc ſkytr þeim ſkelk i bringo, oc þyckir egi iafn-audueld fe-faung er þeir hugdo til: hneckiaz Irar nú frá oc hlaupa ſaman i eitt þorp, þik er þeim nú aud-vitat at þetta er her-ſkip, oc muni vera miklo fleira von ſkipanna; giöra nú ſkyndiliga ord til konongs, oc var þat hægt, þviat hann var ſkamt þadan at veitzlu.

Konongr rídr þegar med ſveit manna þar til er ſkipit var, egi var lengra i milli landſens oc þeſs er ſkipit flaut enn vel mætti nema til manna í milli. Opt haufdo Irar veitt þeim Olafi áráfir med ſkotom, oc vard þeim ecki mein at.

Olafr

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ſacred, adding withal that he did not think it proper to relinquiſh his property without farther neceſſity.

The Iriſh, hearing this, prepared to attack the veſſel, with an univerſal ſhout; for this purpoſe they proceeded toward her, with an intent to draw her on ſhore, as the water was not deeper than their arm-pits, or the girdle of the talleſt. The place, however, where the veſſel rode, was deep enough to keep her afloat.

At the inſtance of Olaf his companions ſeized their arms, and ranged them along the ſides, betwixt the ſtem and the ſtern, which they covered with ſhields, forming, as it were, a kind of breaſt-work, or parapet, the inferior part of which was filled with ſpears, for the purpoſe of being in readineſs.

This being done, Olaf aſcended the prow, arrayed in a gorget, his head inveſted with a gilded helm, and a gold hilted ſword by his ſide, with a lance in his hand, formed hookwiſe, as well for ſtabbing as cutting; the ſhield with which he covered his breaſt, was blazoned with a lion of gold.

On beholding this, the Iriſh were ſtruck with amazement, as through this they loſt all hope of their booty, which they flattered themſelves could be attained without any difficulty; on this they reſumed their former ſituation, convinced that the veſſel could be nothing leſs than a man of war, belonging to ſome fleet which might ſoon be expected; in conſequence of this opinion, a report was inſtantly diſpatched to the king with intelligence of the whole.

His majeſty at the time happened to be at a banquet in the neighbourhood; having ſet off, as ſoon as he received the meſſage, immediately to the aſſembly, which was at that time ſetting not far from where the ſhip lay, ſo that one party could hear the other with eaſe.

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Olafr ſtód med þeſſom búningi ſem fyrr var ritat, oc fanz mönnom mikit um hverſo ſkaurugligr madr ſá var er þar var ſkips foringi.

Enn er ſkipveriar ſiá mikit riddara lid rída til þeirra, oc var hid frækiligaſta, þá þagna þeir, er þeim þókti lids munr vid at eiga.

Enn er Olafr heyrdi kur þan er í ſveit hans gerdiz, bad hann þá herda hugina, þar nú væri gott i þeirra máli.

Heilſudo nú Irar Mirkiartani konongi ſínom, rídr hann nú ſva nærri ſkipino at hverir mátto ſkilia hvat adrir taulodo.

Konongr ſpurdi hver ſkipi ſtyrdi? Olafr ſagdi nafn ſitt oc ſpurdi hverr væri hinn vaſklegi riddari, er hann ætti tal vid? Sá ſvarar ec heiti Mirkiartan. Olafr mælti: hvert erto konongr Ira? hann qvad ſva vera.

Spyr konongr þá al mæltra tídinda, oc leyſti Olafr vel or aullo, er hann var adſpurdr. þá ſpyr konongr vandliga at um ætt Olafs, enn fyrer því at þeſſi madr var ríki-látr oc villdi ecki ſegia lengra enn hann var ſpurdr, þá villdi hann egi lengra ſpyria at ſinni.

Olafr ſagdi; þat vil ec ydr kunnigt gera, at ver íttom af Norvegi, ero þetta hird-menn Haralds konongs Gunnhildar ſunar, er her ero komnir, oc ero her nú innanbords. Enn ydr ér þat herra frá ætt minni at ſegia, at fadir minn byr a Iſlandi er Höſkoldr heitir, hann er madr ſtórættadr enn módor-kyn mitt vænti ec at þer munod ſed hafa fleira enn ec, þvíat Melkorka heiter módr min oc er mer ſagt at ſaunno at hún ſe dóttr þín konongr, oc þat hefir mic tilrekit at hitta þic ſva lángan

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eaſe. Meantime the Iriſh made ſeveral attempts to annoy the Norwegians with arrows, but without effect.

Olaf ſtill maintained his poſt, in the dreſs already mentioned, attracting the admiration of his very enemies, through the gallantry of his behaviour.

When the Norwegians, however, obſerved the approach of the equeſtrians, they began to dread leſt they ſhould ſink beneath the ſuperiority of their numbers.

On the contrary Olaf inſpired them with freſh courage, aſſerting that their ſituation had now taken a lucky change.

The Iriſh by this began to welcome their king Mirkiartan, who approached ſo near to the Norwegian ſhip, as to hear, and be underſtood by them.

The king aſked the name of the captain; which being told, Olaf, in return, deſired to know the name of the gallant knight with whom he now ſpoke; the king replied, Mirkiartan, adding, on Olaf's farther enquiry, king of Ireland.

After this the king entered into cloſer converſation with Olaf, and interrogated him as to ſeveral particulars, eſpecially his rank and family, to which he received ſatisfactory anſwers; but, as the ſtranger ſupported his dignity, and would not deſcend from it;

On this the king dropped all farther enquiry. Olaf, ſeeing this, addreſſed the monarch thus, Sire, I think it neceſſary to acquaint you, that we are Norwegians, and belong to the court of Harald, Olpinnildſon: as to my family, this may be depended on, my father, whoſe name is Hoſkuld, at preſent reſides in Iceland, born there, of an illuſtrious family; but as to my mother's, I will venture to ſay, that you have ſeen more of her kindred than I have: Melkorka is the name of my mother; who, as I

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veg, oc liggr mer nú mikit vid, hvör ſvaur þu veiter míno máli.

Konongr þagnar oc gengr á tal vid menn ſina, ſpyria vitrir menn þa konongin hver gengnd ſe i þeſſo máli, er ſiá madr ſagdi. Konongr ſvarar: audſed er á þeſſom manni at han er ſtórættadr, hvert ſem hann er vor frændi edr egi, oc ſva þat med at hann mælir allra manna beſt Iriſko.

Efter þat ſtód konongr upp oc mælti. Nú ſkal veita ſuaur máli þíno at ec vil gefa ydr aullum ſkipueriom grid enn um frændſemi þá er þú telr vid oſs, munom ver tala fleira, ádr enn ver veitom þer andſuaur.

Sídan fara bryggior á land, oc gengr Olafr oc hans fauro nautar af ſkipe ſino, oc finſt þeim Irum mikit um hverſo virduligr madrinn er oc vígligr, fagnar Olafr þá konongi vel, tekr ofan hiálmin oc lítr honom, en konongr tekr honom med allri blído.

Taka menn þá til med ſer, flitr Olafr enn ſitt mál at nyio oc talar bædi lángt erinde oc ſnialt, lauk ſva málino at han qvadz hafa þat gull a hendi ſer er Melkorka ſelldi honom at ſkilnadi á Iſlandi, oc ſagdi at þú konongr gæfi henni at tann-fe. Ko-

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am confidently aſſured, is your daughter; this, and this only, induced me to viſit this iſland, notwithſtanding the length of the way, and the danger of the voyage; ſo that your majeſty ſees the anſwer you may pleaſe to return is of no little conſequence.

The king, on having heard this, thought proper to remain ſilent, till he came in conference with his miniſters, to whom he imparted the whole; obſerving, that if it ſhould be evident that the ſtranger was of the blood royal of Ireland, it was proper that he ſhould meet with every indulgence; and that if he was not, he was ſtill entitled to a very conſiderable degree, as his deſcent was illuſtrious, and particularly as he ſpoke the Iriſh language with ſo much elegance and eaſe.

His majeſty, having taken the opinion of his nobles on an affair of ſuch importance, aroſe to impart it to the Norwegians; to whom he thus addreſſed himſelf: It is our pleaſure that ye ſhall enjoy the moſt perfect ſafety; in the mean time, ſaid the king, peculiarly addreſſing himſelf to Olaf, as to the relationſhip that you ſay exiſts betwixt us, I hope you will put it in a clearer point of view before I venture to ſay any thing farther on it.

Olaf had no ſooner heard thoſe particulars, than he went on ſhore with his companions; and, having paid due obeiſance to the king, was received with all the politeneſs imaginable, which, on his ſide, was as fully returned to the admiration of the Iriſh, who failed not among themſelves to compliment the elegance of his perſon and courage.

Olaf, having watched a proper opportunity, in a ſpeech of ſome length and conſiderable eloquence, ſet forth his pretenſions, in reſpect to the relationſhip in queſtion; at the concluſion of his ſpeech he told the king, in order ſtill farther to confirm what

he

nongr tók vid oc leit a gullit oc giördiz riódr miöc álits. þá ſvarar konongr; ſannar ero iardteknir þeſſar, enn fyrir engan mun ero þær ómerkiligri, er þú hefir ſva mikit at-bragd af modr þinni, at þic má vel kenna þar af, oc fyrer þeſſa luti þá vil ec at víſo gánga vid þinni frændſemi Olafr, at þeirra manna vitni ſem her ero hiá oc ord min heira: ſkal þat oc fylgia at ec vil bióda þer til hirdar minnar med alla þína ſveit, enn ſómi ydar mun þar vid liggia hvert mannkaup mer virdiz i þer þá er ec reyni þic meir.

Sídan lætr konongr fá þeim heſta til reidar oc ſendir menn til at ſetia upp ſkip þeirra, oc buá um reida oc annan varnat er þeir átto.

Konongr ridr þá til Diflínar oc þótti mönnom þetta mikil tídindi, at dottor ſun konongs er i faur med honom, þeirrar er var fyrer laungo hertekin XI vetra gaumul. Enn þo brá foſtro Melkorku ſo vid þeſſi tídindi, er þá lá i kör ók ſokti bædi at ſtríd oc elli, at hun geck ſtaf lauſt á fund Olafs.

þá mælti konongr til Olafs. Her er nú komin foſtra Melkorko, oc mun vilia hafa tídinda ſaugo af þer um hennar hagi, Olafr

he had ſaid, that he, at the very moment, had a gold ring on his hand, which his mother Melkorka had given to him at their laſt parting in Iceland, which ſhe had declared to have been preſented to her by the king her father, on the appearance of her firſt tooth; on this Olaf preſented the ring to his majeſty; who, having ſurveyed it for ſome time, at length changed colour, ſaying, that although thoſe proofs were undeniable, yet the ſimilarity of features betwixt Olaf and his mother put the truth of the matter beyond all doubt. Having tenderly embraced his grandſon, and having received him as ſuch in the preſence of the aſſembly that encircled them, his majeſty's next ſtep was to invite the young prince and his companions to reſide with him in future; at the ſame time acquainting him that whatever honours he might confer on him from that time, were only to be in proportion to the gallantry of his arms in the ſervice of the crown.

The royal order was then iſſued, that the foreigners ſhould be immediately provided with horſes, and every other ſuitable habiliment. Proper perſons were appointed to guard the veſſel, with all that it contained; and at the ſame time to hale it on ſhore, which was inſtantly done.

The king then ſet off for Dublin. The citizens were not a little rejoiced to hear that their monarch was attended by the ſon of his long-loſt daughter, who was captured in the eleventh year of her age. The joyful tidings having reached the nurſe of Melkorka, though bent beneath the burthen of years and other infirmities, ſhe could not reſiſt the pleaſure of ſetting out to hail the ſon of her affectionate pupil.

His majeſty himſelf having announced the approach of the good old woman, Olaf received her with open arms, acquainting

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Olafr tók vid henni bádom haundom oc fetti hana i kne ser, og sagdi henni at fostra hennar sæti i godom kostom a Islandi, seldi henni knífin oc beltit: kendi hún báda gripina oc vard grát-fegin; qvad bædi vera at sunr Melkorko er skoroligr, enda á hann til þess varit.

Var kelling hrauft þann vetr allan. Konongr var litt i kyrsetom þennan vetr þviat þá var iafnan ófridsamt um vestrlöndin, rak konongr af ser víkinga oc uphlaups menn þan vetr, var Olafr med sveit sína á konongs skipi, oc þókti sú örogg vidskipta, þeim er imóti voro. Konongr hafdi tal oc ráda gerd vid Olaf, þviat hann reyndez bædi vitr oc framgiarn i aullum mannraunum.

Enn at lidnum vetri stefndi konungr þing fiölment. Konongr stód sídan upp oc hóf sva mál sit. þat er ydr kunnigt át her kom sá madr til mín á hausti er dottor sunr minn er, er hann stor-ættadr i saudor ætt sína, virdiz mer hann so mikill atgerfis madr oc skörungr, at ver eigum her ecki slíkra manna kost. Nú vil ec bióda honom konongdomin efter min dag, þviat hann ert betr tilfallinn enn synir minir.

Olafr

her, in compliance to her earneſt enquiries, with the good fortune and eaſy ſituation of his mother in Iceland, delivering at the ſame time the knife and girdle already mentioned as the pledge of his mother's affections for her nurſe, who recognized them in an inſtant. The elegance of Olaf drew many expreſſions of pleaſure from the old woman, inaſmuch as they brought Melkorka ſo warmly into her mind; ſuch was the likeneſs that ſubſiſted betwixt the mother and her ſon, who in every other reſpect proved himſelf worthy of his royal deſcent.

The old lady throughout the winter lived quite at eaſe; but the king enjoyed little reſt, as the weſtern iſles were much harraſſed with the frequent irruptions of the enemy; notwithſtanding that his majeſty was indefatigable in the purſuit of theſe pirates, and other diſturbers of the public peace. Olaf and his companions attended the ſovereign on board his own ſhip throughout the winter, exhibiting the greateſt bravery againſt the foe, from whoſe very lips they extorted praiſe; which induced his majeſty, in caſes of arduous enterprize, to confer with Olaf, as he plainly ſaw that prudence dictated to all the actions of that aſpiring hero in the moſt difficult criſis.

Toward the approach of ſpring, the king called a general diet, which being remarkably full, his majeſty aroſe in the midſt, and, having delivered an eloquent ſpeech, addreſſed to the ſtates, obſerved in the courſe of it, alluding to Olaf: Ye know, ye know that a young man, the ſon of my daughter, arrived on our coaſt the autumn paſt, a man whoſe actions even ſhed light on his deſcent, which is well known to be illuſtrious on both ſides. This induces me to conſtitute him heir of my realm, as I find he is fitter to aſſume that weighty burthen than my own ſons.

Olaf

Olafr þackadi honom þetta bod med miklom oc faugrom ordom, enn qvadz þó egi mundi áhætta huerſo ſynir hans þyldo þat, þá er Mirkiartans miſti vid. Qvad betra vera at fá ſkióta ſæmd enn lánga ſuívirding, oc lets til Norvegs fara vilia, þá ſkipom væri óhætt imillom landa at hallda, qvad modor ſína hafa lítit yndi ef han kæmi egi aftr.

Konongr bad þá Olaf ráda oc var ſlitit þingino.

Enn er Olafr var albúinn, fylgdi konongr honom til ſkips oc gaf honom ſpiót gullrekit, gull búit ſverd, oc margt fe annat.

Olafr beiddiz at flytia foſtro Melkorko burt med ſer, enn konongr qvad þeſs enga þaurf, oc fór hún egi. Stiga þeir Olafr á ſkip oc ſkiliaz med mikillri blído.

Efter þat ſiglir hann i haf oc byriadi vel, oc tóc Norveg. Er nú för hans all-fræg. þeir ſetia upp ſkipit. Fær Olafr ſer heſta oc ſækir a fund Haralds konongs med síno fauroneyti. Olafr Höſkolds ſún kom nú til hirdar Haralds konongs, tók konongr vid honom vel, enn Gunnhildr miklo betr; budo þau honom til sín oc lögdo þar mörg ord til. Olafr þiggr þat oc fara þeir Orn bádir til konongs hirdar, leggr konongr oc Gunnhildr ſua mikla virding á Olaf, at enginn útlendr madr hafdi ſlíka ſæmd af þeim. Olafr gaf Gunnhildi oc konongi marga fáſéna gripi er hann hafdi fengit a Irlandi veſtr.

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Olaf having liſtened with due attention, thanked his royal grandfire, with all the effuſions of the warmeſt gratitude for his intentions, which, in his preſent ſituation, he wiſhed to wave, as it was not his intention to put the pretenſions of the princes to any trial on his account, after the demiſe of their royal father; preferring any mark of preſent eſtimation, conſiſtent with his ſituation, to any future glory, which might end in everlaſting ſhame: in the firſt place, requeſting permiſſion to ſet out for Norway, as ſoon as the ſeaſon permitted the navigation to that kingdom to take place; adding, in order the ſooner to be indulged in his requeſt, that his mother would be exceedingly uneaſy if he did not return in a ſhort time.

This being granted, as reaſonable in itſelf, the diet adjourned.

As ſoon as Olaf was ready, he was accompanied on board his ſhip by the king, who, with many other precious things, preſented him with a ſpear, and ſword, highly finiſhed with gold.

Olaf begged to be permitted to take the nurſe with him to Iceland; but as the king did not ſeem to approve of her departure, the requeſt was no longer urged.

Having got under ſail, a favourable gale ſoon landed them in Norway. This voyage was highly celebrated. Having drawn their veſſels aſhore, and being furniſhed with horſes, he and his companions immediately ſet out for the court of king Harald; at which they had no ſooner arrived, than the king received him very graciouſly; Gunhilda conferred every mark of favour on him, and entreated him to reſide ſome time at court. Olaf accepted the royal invitation, and continued to remain at court with his friend Orn. Never were ſuch abundant honours conferred on any foreigner as on Olaf, who, in return, made pre-

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Haraldr gaf Olafi at Iolum aull klædi af ſkarlati ſkorin.

Sitr Olafr nú kyrt um veturin, er áleid taka þeir konongr oc Olafr tal med ſer, oc beiddi þa Olafr orlofs af konongi at fara út til Iſlands um ſumarit, á ec þángat at vitia gaufigra frænda fagdi hann.

Konongr ſvarar, þat væri mer nærri ſkapi at þú ſtadfeſtiz her med mer, oc tækir allan rádakoſt ſlíkan, ſem þú villt ſálfr.

Olafr þackadi konongi allan þenna ſóma, er hann baud honom, enn qvaz þo giarnan vilia fara til Iſlands, ef þat væri egi imóti konongs vilia.

Þá ſegir konongr: egi ſkal gera þer þetta óuin-ueitt Olafr; fara ſkaltu til Iſlands í ſumar, þvíat ec ſe þat at hugr þinn ſtendr til þeſs miöc, enn enga aunn ne ſtarf ſkaltu hafa um búnat þin, ſkal ec þat annaſt. Efter þetta ſkildo þeir talit.

Haraldr konongr lætr framſetia ſkip um vorit, var þat knör, bædi mikill oc gódr

þat ſkip lætr konongr ferma vidi oc búa med aullom reidda, oc ſem þat var buit, lætr konongr kalla Olaf oc mælti þetta: ſkip ſkaltu eignaz Olafr, vil ec egi, at þú ſiglir af Norvegi þetta ſumar, ſva at þu ſert annara farþegi.

Olafr þackadi konongi med ſaugrom ordom ſína ſtórmenſko.

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ſents to the king and queen, of ſuch different things as he had brought with him from Ireland.

At Chriſtmas the king preſented Olaf with a ſuit of purple-coloured cloaths.

This winter Olaf enjoyed all the ſweets of reſt; but at the return of ſpring, he requeſted, with the permiſſion of his majeſty, to viſit Iceland the ſummer following, in order to have the pleaſure of ſeeing and converſing with his noble relations.

The king replied, that he much wiſhed that he ſhould fix his reſidence in Norway, and turn his mind on whatever ſituation that ſhould beſt ſuit his inclinations.

Olaf liſtened with reſpect, and acknowledged, in very becoming language, the deep ſenſe he entertained of the royal bounty from time to time conferred on him; at the ſame time acquainting his majeſty with the warmth of his wiſh to reviſit his native land, if conſiſtent with his majeſty's pleaſure.

Then, ſaid the king, if you go to Iceland the enſuing ſummer, I ſhall act as an enemy: in the mean time I ſhall take care that nothing ſhall be wanting to facilitate your intended journey; after which his majeſty withdrew.

In the ſpring a large veſſel, by order of his majeſty, was fitted out for the reception of Olaf, loaded with timber.

The king having requeſted the attendance of Olaf, in the courſe of converſation gave him to underſtand, that he intended to preſent him with the veſſel as his own property, in order to prevent the neceſſity of his dependence on thoſe that hired out veſſels at his departure from Norway.

Olaf failed not, in the warmeſt language, to convey the ſenſible impreſſions this act of liberality made on his feelings.

Olaf

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Efter þetta byr Olafr ferd sina, oc sem hann er búinn oc byri gaf, skilduz þeir Haraldr med hinom mesta kærleika.

Olafi byriadi vel um sumarit; hann com skipi sino i Hrúta fiörd á Bordeyri. Skipkoman spurdiz brádt oc huer styrimadr er.

Höskuldr fagnar vel útkomo sunar sins, oc ridr þegar nordr til Hrúta fiardar, urdo þar fagnadar funder, oc bidr Höskuldr Olafi til sin, enn hann qvadz þat þiggia mundi. Olafr setr nú upp skipit, oc sem fiárlutr hans er fluttr nordan, ridr hann med XII menn á Höskuldsstadi.

Olafr vard frægr af ferd þessari, var þa kunnigt giört kynferdi hans, at hann var dottor sun Mirkiartans Ira konongs. Spyrz þetta um land oc þar med virding sú er rikir menn haufdo á hann lagt, þeir er han hafdi heim sókt.

Olafr hafdi oc mikit fe utan. Melkorka kom brádt á fund sunar sins oc fagnar hann henne vel oc blídliga. Spyr hún nú margs af Irlandi, fyrst af födor sinom oc odrom frændom. Olafr segir slikt sem hún spyr.

Brádt spurdi hún ef fostra hennar lifdi, Olafr spyr hvi hún æskti hennar, oc qvad hana lifa at viso. Melkorka spyr því hann vildi egi veita henni þat efterlæti at flytia hana út til Islands. þá svaradi Olafr: egi fystu menn þess moder, at ec flytia fostro þína af Irlandi. Sva má vera sagdi hún, oc fanzt þat á at henni þókti þetta miög i móti skapi.

þau

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Olaf delayed not to equip himſelf; and being now ready, took leave of their majeſties in the moſt affectionate manner.

Scarcely were they at ſea, when a favourable gale ſwelled the ſails, and bore them to the deſtined harbour. As ſoon as they arrived at Bordeyra in the frith of Hruta, the arrival of the ſhip, and the name of its commander, was ſoon ſpread abroad.

Hoſkuld felt the higheſt pleaſure, and haſtened to ſee his ſon, in order to welcome and invite him, which, after mutual congratulations, Olaf accepted. As ſoon as the ſhip was unloaded and drawn aſhore, the whole of the cargo was conſigned to Hoſkuld; after which Olaf repaired to his father's, with twelve of his companions.

This voyage placed Olaf high in the eſtimation of his country, who were highly pleaſed to partake in the honour of his being the ſon of an Iriſh princeſs. In conſequence of this they liſtened with pleaſure to the recital of all the marks of favour heaped on Olaf by the foreign princes whom he had viſited.

Olaf had brought a great ſum of money from abroad. Melkorka ſoon viſited her ſon, and was not diſappointed in the return of the warmeſt affection. Her next anxiety was to hear ſome news from Ireland.

Her firſt enquiry regarded her parents and relations; to all of which ſhe had the pleaſure of receiving ſatisfactory anſwers. She wiſhed then to know if her nurſe was alive. Having received an anſwer in the affirmative; and as his mother wiſhed to know the reaſon why he did not bring her with him to Iceland, he ſatisfied her on that head, in acquainting her that her friends interfered on account of her age and weakneſs; notwithſtanding he had urged the propoſal.

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þau Melkorka oc þorbiörn átto ſun, er Lambi het, hann var vinſæll madr oc ſterkr; líkr faudr ſínom yfirlits oc at ſkaplyndi.

Enn er Olafr hafdi verit einn vetr a Iſlandi, ræddo þeir fedgar um ráda giörder ſinar. þat vilda ec ſagdi Höſkoldr at þer væri ráds leitat Olafr, oc tækir þú ſídan vid búi foſtra þíns at Godda-ſtödom.

Olafr ſvarar: litt hefi ec hugleitt þetta her til, oc veit ec egi huar ſú kona ſitr, ſem mer er happ i at fá, mátto ſva til ætla at ec muni framarla áhorfa um kuanfangit, veit ec oc þat giörla, at þú munt þetta egi hafa fyrr uppborit, enn þú hafer hugſat huar þetta ſkal nidr koma.

Höſkoldr mælti; rett getr þú: madr er nefndr Egill Skallagrims ſún, hann byr á Borg i Borgarfirdi, Eigill á dóttor þá er þorgerdr heiter, hennar ætla ec þer til handa at bidia, er koſtr ſá allbeſtr i Borgarfirdi oc vídar, er þat oc værna at þer verdi efling at mægdum vid Mira menn.

Olafr ſvarar, þinni forſiá mun ec hlída her um, oc vel er at ſkapi þetta rád ef vidgengiz, enn ſva muntu ætla til, ef þetta rád er uppborit oc gangiz egi efter, at mer muni illa þyckia.

Höſkoldr ſvarar: til þeſs manom ver ráda at bera þetta mál upp. Lidr nú til þings fram, Höſkoldr bióz heiman oc fiölmenner

In the interval Melkorka had brought forth a ſon to Thorbiorn, named Lambi, who was not leſs famous in regard to his ſtrength and activity, than to the cloſe reſemblance that he bore to his father in almoſt every reſpect, features, and character.

Olaf had been now about a year in Iceland, when his father addreſſed him thus: My ſon, of all things I wiſhed to ſee you provided with an amiable conſort, that would ſuperintend your houſe at Goddaſtad, where your foſter-father lives.

Olaf confeſſed that the ſubject in queſtion had occupied very few of his thoughts, being as yet unacquainted with any that, in his opinion, could add to the happineſs of the ſituation he then had the pleaſure of feeling; yet ſuch, however, was his will to be dictated to by ſo tender a father, that, delicate as the ſubject was, he had no objections to comply with his requeſt, as he ſuppoſed the propoſition did not come without an object in view.

In this Hoſkuld aſſured him, that he was right, as he had fixed upon Thorgerda, the daughter of Egill Skallagrimſon, reſiding at Borg, near the frith of Borga, one of the moſt accompliſhed beauties of the neighbourhood, connected in relationſhip with all the powerful inhabitants of Mira.

Olaf, on hearing this, ſubmiſſively reſigned the reins of government in this point into the hands of his father, in whom he placed an implicit confidence; at the ſame time hoping that, if it ſhould once begin, he ſhould be concerned if it failed of ſucceſs.

Hoſkuld replied, that he would try, at the approach of the next diet. Hoſkuld, accompanied with his ſon Olaf, and a numerous

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ner miöc, oc er Olafr ſun hans i ferd med honom. Þá er Höſkoldr kom til þings tialda menn búdir sínar. Þing var fiölment.

Eigill Skallagrims ſun var á þingi. Allir menn haufdo at máli er Olaf ſáo hue frídr madr hann var, oc vel búinn ad vopnom oc klædom.

Þat er ſagt at þeir Höſkoldr oc Olafr gánga einn dag frá búdom sínom til fundar vid Eigill. Hann fagnar þeim vel, því at þeir Höſkoldr voro miöc mál-kunnuger.

Höſkoldr vekr nú bonordit fyrer haund Olafs, oc bidr þorgerdar, hún var oc þar á þingino.

Egill tók þeſſo vel, qvaz hafa goda frett af þeim fedgom bádom, veit ec oc ſagdi Egill, at þú ert ættſtór madr oc mikils verdr, enn Olafr er frægr af ferd ſinni, er og egi kynligt, at ſlíkir menn ætli framarla til, því her ſkortir huerki ætt ne fridleika, enn þó ſkal þetta vid þorgerdi ræda; er þat einkis mans at fá hennar án vilia ſins.

Höſkoldr mælti: þá vil ec at þú rádir þetta vid þorgerdi dottor þína. Eigill qvad ſva vera ſkyldi, geck hann þá til fundar vid hana oc toko þau tal ſaman.

Þá mælti Eigill. Madr heitir Olafr, oc er hann Höſkoldſon einn hinn frægaſti madr. Höſkoldr fadir hans hefir vakit bonord fyrer hans haund oc bedit þín, hefi ec því miöc vikit til þinna ráda: vil ec nú heyra þin ſvaur um þat, enn þó liſt oſs ſem þeſſum málom ſe vel hendt at ſvara, þvíat þetta giáford er gaufugt.

Þorgerdr ſvarar; þat hefi ec heyrt þic mæla at þú unnir mer meſt barna þinna, þyckir mer þú þat nú ósanna, er þú vilt gipta

merous retinue, ſet out for the general aſſembly, which was exceedingly crowded.

Amongſt others Egill Skallagrimſon was there. The form and elegance of Olaf was the ſubject of univerſal admiration, together with his arms and dreſs.

One day it chanced that Olaf and Hoſkuld walked from their tent to that of Egill, who received them very courteouſly, being well acquainted with Hoſkuld.

After ſome converſation Hoſkuld deſired that Thorgerda might be promiſed to his ſon.

Egill politely anſwered, that he had the moſt perfect knowledge of the perſons intereſted, not only of Hoſkuld, whoſe noble deſcent was ornamented with the moſt conſpicuous virtues, but alſo of Olaf, whoſe voyage and adventures had ſo highly diſtinguiſhed him; on which account he was not in the leaſt ſurprized at the application, the ſucceſs of which entirely depended on the will of his daughter; for, notwithſtanding nobility, wealth, and accompliſhments, if ſhe did not chuſe to comply, ſhe ſhould never be impelled to marry againſt her own conſent.

Hoſkuld requeſted that he would communicate what had paſſed to his daughter, to which Egill conſented.

Having imparted the whole to Thorgerda, ſetting forth at the ſame time the mental and perſonal excellence of Olaf; acquainting her, however, that the whole entirely depended upon her will, which he wiſhed to know:

Thorgerda anſwered that ſhe was well convinced of her father's affection; and that ſhe wiſhed at all times for the oppor-

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gipta mic ambáttar fyni, þott hann se vænn oc mikill af-burdarmadr.

Egill svarar: egi erto um þetta iafn vitr sem um annat, hefir þú þat egi spurt at hann er dottor sun Mirkeartans konongs a Irlandi, oc er hann miclo betr borinn i modor kyn enn faudrætt, oc væri oss þat þo full bodit. þorgerdr let ser þat egi skilliaz. Skilia þau nu talit oc þyckir sinn veg huerio.

Annan dag efter gengr Eigill til búdar Höskoldar, oc er honom vel fagnat, tóko þeir Höskoldr bádir tal saman oc spyr huernveg gengit hafi bonordit. Eigill let litt yfir, sagdi alt huernveg farit hafdi, oc qvad fastliga horfa. Egi var Olafr vid tal þetta. Efter þat gengr Eigill á brott, oc frettir Olafr faudr sinn huat lidi um bonordit.

Höskoldr qvad seinliga horfa af hennar hendi. þa mælti Olafr. Nú er sem ec mælti fyrr fadir, at mer mundi illa líka ef ec fengi nockora suivirding, oc reds þú meir enn ec at þetta væri uppborit, enn nú skal ec því ráda, at her skal egi lykta malit, er þat satt sem mælt er, at ulfr etr annars erinde; skal ec nú ganga til búdar Egills.

Höskoldr bad hann því ráda.

Olafr var sva búinn at hann var i skarlats klædom þeim er Haraldr hafdi gefit honom, hann hafdi hialm gullrodin a höfdi, oc sverd gullbúit i hendi er Mirkeartan hafdi gefit honom þat var allgodr gripr.

Nú gánga þeir Höskoldr oc Olafr til búdar Egils, gengr Höskoldr sprr enn Olafr þegar a efter. Egill fagnar þeim vel oc

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tunity of returning it; yet ſhe could not conceive that the whole was any thing more than a miſtake, as ſhe did not believe that it was his inclinations to permit her to marry with the ſon of a ſlave, however gallant and handſome.

Egill ſaid ſhe did not conſider this with her uſual diſcrimination; otherwiſe ſhe would have found that Olaf was ſon to the daughter of Mirkeartan, king of Ireland, ſtill nobler on that ſide than on his father's, and of courſe ſuperior to their own. Thorgerda ſaid ſhe could not comprehend the matter on which her father left her.

The next day Egill went to the tent of Hoſkuld, where he was received with every mark of politeneſs; having told the event of his converſation with his daughter. Olaf was not preſent at this interview, and therefore, as ſoon as Egill had taken leave, he was anxious to know how matters went on.

Hoſkuld only ſaid ſhe had ſome objections. Olaf rather felt himſelf hurt at this, as he conſtrued it into an affront; he was, however, determined, as his father to whom he had wholly conſigned the buſineſs was ſo unſucceſsful, to purſue the matter himſelf; in compliance to the common ſaying, that the one wolf deſtroyed the other's intereſt, for which reaſon he ſhould himſelf go to the tent of Egill.

To this Hoſkuld ſaid he had no objection.

Olaf dreſſed himſelf in a ſuit of ſcarlet, which he had received as a preſent from the king Harald. His head was covered with a gilded helm; and in his hand he had a ſword highly finiſhed with gold, which, being a gift of king Mirkeartan, was a weapon of great value.

Having repaired to the tent of Egill. Hoſkuld entered firſt. Egill received them both with much politeneſs, and deſired that they

ſetz Höſkoldr nidr hia honom, enn Olafr ſtód upp oc litadiz um, hann ſá huar kona ſat á pallinom i búdinni, ſú kona var væn oc ſtórmannlig oc vel búin. Vita þykez Olafr at ſú muni þorgerdr vera dotter Egils. Hann gengr at pallinom oc ſetz nidr hiá henne: hun heilſar honom oc ſpyr hver hann ſe. Olafr ſegir nafn ſitt oc faudr ſins; mun þer þyckia diarfr giöraz ambáttar ſunrinn, er han dyrfiz at ſitia her, oc ætlar at tala vid þic.

þorgerdr ſvarar. þat muntu hugſa, at þú munir þyckiaz hafa gert meiri þoran oc raun enn tala vid conor. Sídan taca þau tal milli sín, oc tala þann dag allan heyra egi adrir men til þeirra. Enn er þau ſlito talit er til kalladr Egill oc Höſkoldr, tókz þá upp bonords malit Olafs, oc var þat þa audſokt oc foro feſtar fram.

Var unt af metordi þeim Laxdælom þvíat þeim ſkyldi heim færa konona. Var nú aqvedin brullaups ſteſna at Höſkoldſtaudom at vii vikom ſumars.

Efter þat ſkiliaz þeir Egill oc Höſkoldr oc rída þeir fedgar heim á Höſkoldſtade oc voro heima of ſumarit, oc er alt kyrt.

Sídan var ſtofnat til brullaups a Höſkoldſtodom oc ecke tilſparat, er ærin voro efne.

Como bods-menn at áquedenne ſtefno, voro þeir Borgfirdingar all-fiölmenner, var þar Egill oc þorſteinn ſun hans. þar var oc brúdrin i faur oc mikit lid or odrom herodom.

they would ſit down, to which Hoſkuld aſſented; but Olaf having caſt his eyes round the tent, ſaw a lady ſeated in a cloſet, whoſe elegance and beauty led him to take her for Thorgerda, in which he was not miſtaken; and having entered the cloſet and ſat down, the lady wiſhed to know his name, which he told her in an inſtant; adding withal that of his father; confeſſing that he conceived that ſhe would take it very daring in him to ſit down in the manner in which he had done, as being in her opinion only the ſon of a ſlave.

She anſwered, that he had given ſuch extraordinary proofs of courage as never fail to attract the attention of her ſex, on which ſhe complimented him, which brought on a converſation that laſted a conſiderable time; at the concluſion of which Höſkuld and Egill were called upon, in whoſe preſence the courtſhip was renewed at large, graced with the richeſt viands. This brought on the wiſhed-for betrothing.

It was at length agreed that the bride ſhould be brought to the Laxdálmen, in order that the nuptial feaſt ſhould be celebrated at Hoſkoldſtad in the courſe of ſeven weeks after the preſent ſummer.

This being concluded on, Hoſkold took leave of Egill, and returned with his ſon to their own houſe, in which they paſſed the ſummer, without the occurrence of any thing worthy of recording.

In the mean time every attention was paid to the nuptial feaſt, which was furniſhed with every neceſſary.

At the appointed time the Borgfiord men aſſembled in numbers in order to attend Egill, his ſon Thorſtein, and the bride. The inhabitants of other countries likewiſe joined in the ſuite.

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Höſkoldr hafde oc fiölmenne fyrer. Var veitzlan all ſkaurroglig oc menn med giaufom á brott leidder. Þá gaf Olafr Egli ſuerdit Myrkiartanſnaut, oc vard Egill all lett brynn vid göfina.

Nockoro ofar enn Höſkoldſtader ero fyrer nordan Laxá, var hauggved riódr i ſkogenom oc var þar náliga til graſs at ganga, ſó þar ſafnadez ſaman fe Olafs, hvart ſem vedr voro betri edr verre.

Þat var a eino hauſte at á því ſama holte let Olafr bæ reiſa af vidom þeim er þar voro hauggner i ſkogenom enn ſumt hafdi hann af reka ſtraundom þeſſe bær var reiſuligr; húſin voro aud um vetrinn.

Um voret fór Olafr þángat bygdom; hann let ádr ſaman reka ſe ſitt oc var þat mikill fiauldi ordinn, því enginn madr var þá audigre af quikfe á aullom Breidafirde. Olafr ſendir nú faudr ſínom bod, at hann ſtæde úte oc ſæe ferd hans þá er hann fór a þenna hin nya bólſtad, oc hefde ord heill fyrer.

Höſkoldr qvad ſva vera ſkyldi Olafr ſkipar nú til, lætr fyrſt reka ſaudfe, þá bú-ſmala og ſidan klifia hroſs. Sva var ſkipat mönnom at med fe þeſſo at þat ſkyldi engan krók riſta. Var þá ferdar broddrinn comenn á Goddaſtaudom.

Höſkoldr ſtód úte med heima menn ſína oc mælte at Olafr ſun hans ſkyldi vel kominn, oc med tíma á þenna nya bólſtad oc nær er þat mino hugbodi ſagde hann at þat gángiz efter at nafn hans verdi lengi uppe.

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Hoſkuld had alſo invited many; the entertainment in every reſpect was ſuperb, and ended to the ſatisfaction of every gueſt, who were dignified by preſents. Olaf preſented Egill with the ſword which he had received from Mirkeartan his grandfather, king of Ireland; on which Egill ſeemed to place a due value.

On the Northern ſide of Laxa, ſomewhat higher than Hoſkuldſtad, and oppoſite to it, a place was prepared in the road, which being covered with fine graſs, attracted the cattle belonging to Olaf; eſpecially in warm weather, as it ſerved for a ſhade.

Some time in the autumn, it chanced that Olaf gave orders to raiſe houſes on the hill of the trees cut out of this delightful ſpot, together with the wood driven on ſhore; to which he removed as ſoon as compleated.

The ſpring following, for this purpoſe, he collected all his cattle, which were very numerous, being poſſeſſed of more than any other in the country of Breidfirth. When all was prepared, a meſſage was ſent to his father, requeſting that he would inſpect his ſon's removal to his intended manſion, and grant him his benediction.

Hoſkuld readily complied with this requeſt, on which Olaf gave orders firſt to drive the ſheep, then the horſes, laden with burthens, the whole to be conducted under the ſuperintendance of his ſervants; by which means the rear had reached the new abode, by the time the maſter had left his former reſidence at Goddeſtad.

Hoſkuld, with his family, ſaw the whole proceſſion, and, welcoming his ſon with the beſt wiſhes, gave it as his opinion that the name of Olaf ſhould be everlaſting.

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þát var iafn skiótt at húskarlar haufdo ofan tekit klifiar af hroſſum at Olafr reid i gard. Hann tók til orda. Nú skal mönnom skeita forvitne í því er iafnan hefir verit um rædt i vetr hvat bær ſea skal heita, hann skal kallaz Hiardar holt.

Höſkoldr Dala kolls ſun tók ſott i Elli ſinne hann ſendi þá epter ſunom ſinom oc ödrom frændom, oc er þeir komo ræddi hann vid þá ſono ſina þorleik oc Bard, oc qvadz hafa fengit þyngſle nockor, hefir mer egi verit ſótthætt, oc því hygg ec at þeſſi muni leida mic til bana; erot þer bádir skil-getner ſem aullom er kunnigt, enn ſá er ſun minn hinn þridi er egi er ódalborinn. Nú vil ec bidia ydr brædor, at Olafr ſe leiddr til arfs oc take fe at þridongi vid ydr. Bardr ſvarar fyrr at hann muni þetta gera, efter því ſem fadir hans vilde, vænte ec mer ſoma i alla ſtade, oc því helldr ſem hann er fe ríkare. þá mælte þorleikr: fiærre er þat minom vilia at Olafr ſe arfgengr gerr, hefir hann aud fiár oc þú fader marga lute þar til gefna, oc lengi mis-iafnat med oſs brædrom; mun ec egi uppgefa þann ſóma at ſiálfs villd er ec em til borinn.

Höſkoldr mælti egi munto ræna mik laugom, at ec gefa XII aura ſyne minom, ſo ſtór-ættadr ſem hann er í modor ætt. þorleikr iátar því. Sidan let Höſkoldr taka gull hringenn Háconar naut, hann vo mörk gulls, oc ſverdit kónongs naut, er tilkom half mörk gulls oc gaf Olafe ſyne ſinom oc þar med gifto ſína oc þeirra frænda, oc qvadz þo þarfyrer egi þettat mæla, at egi viſſi hann at hún hefdi ádr hiá honom ſtadar numit.

Olafr tekr vid giöfenne, líkadi þorlecki þat illa oc virdte ſem Höſkoldr hefde haft under-mál vid ſic. Olafr mælte: egi mun

As ſoon as the horſes were unloaded Olaf arrived, and told the aſſembled people, that the village which the paſt winter had been the occaſion of ſo much curioſity, ſhould be called Hiardar-holt.

Hoſkuld Dalla-karlſon at length fell into ſickneſs, the natural conſequence of his very advanced age; he therefore called his ſons, Thorleik and Bard, and telling them his ſituation, as they were known and acknowledged to be his heirs apparent, he truſted they had no objection to the admiſſion of Olaf, his natural ſon, to partake of a third part of his property: Bard immediately anſwered, that his father's will in that point ſhould be obeyed, as he was ſure of every mark of paternal affection from Olaf, eſpecially as he was wealthier; yet Thorleik did not aſſent to this, as Olaf was already a man of great fortune, whereof much flowed from the liberality of their father, which had often been in that line, to the diſadvantage of his legitimate children.

Hoskuld on this asked of Thorleik, if he intended to oppoſe the right of his father to diſpoſe of a twelfth part of his goods to his ſon whoſe mother's kindred were of ſuch acknowledged eminence; which, as Thorleik acknowledged, induced Hoskuld to give orders to produce the gold ring he had accepted of king Hacon, weighing eight ounces, together with the royal ſword, worth half a mark of gold, both of which he preſented to Olaf, together with the paternal bleſſing, which ſhould make him as happy as his anceſtors had been.

Olaf received thoſe preſents, envied by Thorleik, to whom it ſeemed as if his father Hoskuld had not acted in a fair manner;

mun ec giöfina lausa láta, med því þú leifdir med vöttom, oc mun ec til hætta hvort ec fæ halldet.

Bardr qvaz vilia sam-þyckia rádi faudr sins.

Efter þetta andadiz Höskoldr, þókti aullom þat mikill skadi.

Syner hans leto verpa haug virduligan efter han sem þa var tídska i þa mund. Litit fe var lagt í haug hiá honom.

Sem þessu var lokit, taka þeir brædr tal, at þeir muno erfi gera efter faudr sin. þá mælti Olafr. þat litz mer, at egi megi sva fliótt at þeirri veitzlo snúa, ef hún skal so virdólig sem ors þycki soma, er nú alidit hausstit, oc þeir menn fiar-læger er ver helst vildom sækti bodit, mun ec því til biódaz i sumar á þingi at bidia mönnom til bods þessa, oc leggia at þridongi kostnat til. þeir brædr iáta þessu.

þat var einn dag um sumarit efter á alþingi, at menn gengo til lögbergis, stód Olafr þá upp oc qvedr ser hljóds.

Hann segir þá mönnom fyrst frá fall faudr sins: ero her margir vinir hans oc frændr. Er þat vili brædra minna at ec biódi ydr til erfis efter faudr vorn, fyrst aullom godords mönnom, skal oc því lysa at engin þeirra skal giafa laus a brott fara, oc þar næst bændom, oc huerom audrom er þiggia vill, fælum oc vesælom. Skal sækia veitzlo á Hoskoldstaudom þa er x vicor ero til vetrar.

Oc

ner; on which he ſaid, that whereas Thorleik had, in preſence of witneſſes, permitted the transfer of thoſe things, he would put the poſſeſſion of them to a trial.

Bard ſaid, that his father's actions met with his entire approbation.

Soon after Hoſkuld expired, which was reckoned the greateſt misfortune.

His ſons erected a magnificent barrow to his memory, according to the cuſtom which prevailed at the time, depoſiting therein but a ſmall ſum of money.

This being done, they conſulted about the funeral feaſt; Olaf ſaid he did not ſee any poſſibility how the funeral feaſt could be celebrated with all due honours ſo ſoon as the reſt ſeemed to wiſh; the year was very far advanced, and their friends at a diſtance; if they would therefore defer it till the next ſummer, he offered to take upon himſelf the one third of the expences, and to invite all ſuch as ſhould be deemed proper to attend at the next general diet: to which his brothers readily agreed.

One of the days of the general diet, when the aſſembly were moſt numerous at the Law-hill, Olaf aroſe and requeſted their attention.

On this he recited the death of his father, and in the end invited his friends and relations to partake of the funeral feaſt; the chiefs were firſt invited, to whom he promiſed preſents at large, the freeholders next, nay every one, rich as well as poor, who would be pleaſed to attend. The feſtival was appointed at Hoſkuldſtad, ten weeks for the beginning of the winter.

When

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Oc þá er Olafr lauk ſino máli var gódr rómr at því ger, oc þótti erendet hit ſkauroligazta.

þá er Olafr com heim til búdar, ſagdi hann brædrom ſínom þeſſa tilætlan, enn þeim fanz fátt um oc þokti ærit mikit vidhaft.

þat er ſagt at fleſtir kæmi virdinga menn til veitzlunnar er heitit haufdo, var þat ſva mikit fiaulmenni, at þat er ſaugn fleſtra manna at egi ſkorti DCCCC.

þeſſi hefir onnor fiaulmennoz veizla verit á Iſlandi enn ſú er Hialta ſyner gerdo efter faudr ſinn; þar voro MCC manna.

þeſſi veitzla var hin ſkauroligazta at aullo oc fengo þeir brædr mikin ſóma. Olafr var meſt fyrermadr, geck hann móte vid þá báda um fe giafer: var þar fe gefit aullom virdinga maunnom.

Oc er fleſtir ménn voro brottfarner, vikr Olafr til móts vid þorleik brodr ſinn oc mælti. Sva er frændi, ſem oſs er kunnigt, at med oſs hefir verit ecki margt brodorligt elſkumerke, vil ec til þeſs mæla at ver betrim frændſeme ockra, veit ec at þer miſlíkar at ec tók vid gripunom er fadir minn gaf mer a deyanda degi. Nú ef þú þyckiſt af þeſſo vanhalldinn, þá vil ec þat vinna til heils hugar þins, at foſtra ſun þin; er ſá kalladr minne madr er ödrom foſtrar barn.

þorleikr tekr þeſſo vel, oc ſkiliaz þeir nú med hinom meſta kærleik.

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When Olaf had done, a general applauſe took place, and an invitation ſo liberal met with that encomium which it ſo highly deſerved.

Olaf, on his return to his tent, told his brothers what he had done, who did not ſeem to approve of it, as they gave him to underſtand that it far exceeded their income.

It is related the nobility attended, and that the gueſts were not leſs than nine hundred.

This feſtival has been ſecond to none in Iceland, ſave that given by the ſons of Healta in honour of their father; twelve hundred perſons are ſaid to have aſſiſted at it.

The banquet abounded with every thing in the greateſt abundance, and reflected much praiſe on the noble hoſts. Olaf was conſidered as the firſt man, which he deſerved, as he took on him the one half of the expences and preſents which were given to the nobles.

When the greater part of the company had retired, Olaf accoſted his brother Thorleik, and ſaid, You know, brother, that to the preſent time few marks of friendſhip have been mutual between us, this I beſeech you to endeavour to amend in future; being acquainted with your diſpleaſure, on account of accepting the preſents given to me by our dying father, yet if you think yourſelf injured therein, I offer in return to educate your eldeſt ſon, though you will know that he that educates the child of another, is conſidered as his inferior.

Thorleik accepted of this, and took the moſt friendly leave of his brother.

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Olafr oc þorgerdr átto ſun. Sa ſveinn var vatni auſinn oc nafn gefit oc kalladr Keartan, efter Mirkeartan, modorfaudr Olafs.

Enn átto þau fleiri baurn ſon þeirra annar het Steinþor, Halldor þridi, Helgi fiordi, Höſkoldr enn fimti: Bergþora oc þorbiörg heto dætor þeirra. Aull voro baurn þeirra hin mannvænligueſto.

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The firſt ſon Olaf had by Thorgerda was baptiſed by the name of Kertan, in memory of Mirkeartan, grandfather to Olaf.

They had more children, the ſons were Sternther, Haldor, Helgi, and Hoſkuld; and the daughters were Bergthora, and Thorbiorg; they were all children of great hopes.

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TWO SHORT

ACCOUNTS OF DISCOVERIES

MADE BY THE

ICELANDIC NAVIGATORS

IN THE NINTH CENTURY.

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EYRBYGGIA, CAP. CXII.

GUDLEIFR het madr þann var ſun Gudlaugs Audga or Straumsfirdi, enn brodir þorfins er Sturlungar ero frakomnir. Gudleifr var farmadr mikill, hann átte knör mikin. þat var ofarliga a daugom Olafs hins Helga at Gudleifr haufdi kaupferd til Dyflinar, enn er hann ſiglde veſtan oc ætladi til Iſlands, ſiglde hann fyrer veſtan Irland, hann feck auſtan vedr oc landnyrdinga oc rak þá langt veſtr i haf oc utſudr, þo þeir viſſi ecki til landa. þar kom at, at þeir urdo varir vid land, enn egi viſſo þeir hvat land þat var. þeir ſigldo at lande, þviát þeim leiddiz hafs megne oc fengo haufn góda. Efter ſkamma ſtund komo menn til fundar vid þá. þeir kendo þar engan mann enn helſt þokto þeir þeim Irſko mæla. Skiótt kom þar fiaul-menni ſva mikit at ſkipte maurgom hundrodom. þeſſer menn veitto þeim atgaungo oc toko þá haundom oc voro þeir i baund keyrdir oc rekner a land upp til móts. Her vildo ſumer at þær væro drepner enn adrir, at þeim væri med þeim ſkipt, oc þiádir. Oc ſem þetta var kiært ſiá þeir hvar reid flockr manna til þeirra, var i flockinom borit merki. Under merkino ſiá þeir er flockinn bar at, rída mann mikin oc garp-ligan; ſa var á efra alldri, hann var hvitr af hærom, allir hneygdo þeſſom manni oc faugnodo honom, oc var til hans ſkotit aullom atquædom um málit. Sá aldradi madr ſendi þegar efter þeim Gudleifi oc ſpurdi margs af Iſlandi.

I ödrom

GUDLEKUR, ſon to Gudlaug the wealthy, of Straumfirth, and brother to Thorfin, from whom the Sturlings, the firſt nobility in Iceland, have deſcended, was a famous ſailor, and commanded his own veſſel. Toward the cloſe of the reign of the king St. Olaf, it happened that Gudleif, according to cuſtom, ſailed for Dublin; but, as he returned, directing his courſe along the weſtern coaſt of Ireland, in order to proceed for Iceland, he met with heavy gales from the eaſt and north, which drove him far into the weſtern ocean toward the ſouth-weſt, entirely out of the ſight of land. At length they perceived land, but not being able to aſcertain it, they determined at all events to approach it, as they were exceedingly fatigued with the ſea. Having at length attained a commodious harbour, they anchored in it. The inhabitants ſoon after came to them. The Icelanders knew nobody, nor did they underſtand their language, though it ſeemed to border on the Iriſh. In a ſhort time ſeveral hundreds aſſembled; and having inſulted the ſtrangers, and having made priſoners of them, conveyed them handcuffed into the country. Here ſome thought it expedient that they ſhould be killed; but others gave it as their opinion, that they ſhould be divided amongſt the inhabitants as ſlaves. Occupied in this conſultation, a large body of horſemen appeared, under a con-

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I ödrom ſtad kaullodo landſmenn at rád nockort væri gert fyrer ſkipſöfninne. Hinn mikle madrinn geck þa brott, oc nefndi med ſer XII af ſínom maunnom, ſáto þeir langa hríd a einmæle, gańga sídan til fundarins oc tók ſa mikle madr til orda. Ver landſmenn haufom talat um hagi ydra, og hafa þeir gefit mál ydar á mitt valld, enn nú vil ec gefa ydr faraleifi, þángat ſem þer vilit; ræd ec ydr at leita hedan, því fólkit er ótrútt, oc illt vidr eignar, enn þycker brotin laug a ſer, er landit oc vidt en illt til hafna, oc rádinn úfridr hver vetna útlendom maunnom.

EX LANDNAMA.

SON Mars a Reikholum oc þorkautlo dottr Hergils Hrapps ſúnar var Ari. Hann vard Sæhæfi til Hvitra manna lands. þat kalla ſumir Irland hid mikla. Liggr þat veſtr i Hafi nær Vinlandi hino goda. þat er kaullud ſex dægra ſigling veſtr fra Irlandi.

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ſpicuous ſtandard, under which, as they approached, they ſaw a man of an elegant form, though ſomewhat in years; his temples were ſhaded with locks of venerable white: the whole aſſembly paid him homage, and with one accord ſubmitted the whole of the deciſion to his opinion. The old man on this ſent for Gurdleif and his companions, whom he aſked in Norſe, after comparing them, who they might be? The moſt part being natives of Iceland, afforded him an opportunity to enquire for many things relative to that country. The people called out impatiently for the final deciſion. The old man, obſerving this, left the aſſembly, and took with him twelve men, with whom he held a long converſation, which being over they returned. The ſage then ſaid, addreſſing himſelf to the ſtrangers, We the inhabitants of this country have had an interview about your affairs; but, as they have been ſubmitted to me, I give you leave to go where you pleaſe, and at the ſame time adviſe you as ſoon as poſſible to get under ſail, on account of the little confidence that is to be placed in the faith of this people on this head, who deem their law to be infringed; added to this, the harbours are ſcarce, and ſtrangers are liable to be treated as enemies.

From the Book called LANDNAMA.

ARI was the ſon of Mar, of Reikholar, and Thorkatla daughter of Hergils Hrappſon. He was caſt on the ſhore of the Whitemen's land, which others call the Great Ireland. It is ſituated in the Weſtern ocean, near the good Vinland. Here

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landi. þadan nádi Ari egi brott at fara oc var þar skyrdr. Frá þessu sagdi firstr Rafn Hlimreks fari, er lengi hafdi verit i Hlimreka á Irlandi. Svá kuad þorkell Geitisson segia Islendska menn þá er heyrt hafdo segia þorfinn iarl of Orkneyum at Ari hafdi kendr verit á Hvitra manna landi, oc nádi egi brott at fara. Enn var þar vel virdr.

Ari, not being permitted to return, was detained and baptiſed. This was firſt related by Rafn, the Limerick merchant, who had reſided many years in Limerick; and, beſides this, Thorkil Geetſon ſaid he had heard ſeveral Icelanders relate the ſame, who had been preſent when Thorfin earl of Orkneys aſſerted that Ari had been ſeen in the Whitemen's land; and although he did not get leave to return, he had been very much eſteemed.

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A

COLLECTION of RECORDS

CONCERNING THE

ORKNEY ISLANDS.

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CIRCA 1319.

REVERENDO in Chriſto patri & Domino ſuo, Domino Elawo, Dei gratiâ archiepiſcopo Nidroſienſi, ſui humiles & devoti Cormacus archidiaconus Sodorenſis, & Grimarus ſuæ eccleſiæ Nidroſienſis præbendarius, ſalutem & omnem reverentiam tam debitam qvam devotam. Qvoniam uterqve peccat, qvi veritatem occultat, & mendacium profert, qvia hic prodeſſe non vult, & alius nocere deſiderat; idcirco teſtimonium veritati perhibere volentes, paternitati veſtræ reverendæ ſignificamus, qvod cum nos, ex commiſſione mandati veſtri, in officio viſitationis ad dijoceſim Orchadenſem circa feſtum Sancti Michaelis acceſſimus apud Cirkewan, & porrectâ ac oſtensâ commiſſione mandati veſtri, venerabili patri, ejuſdem loci epiſcopo, in eccleſia ſua cathedrali, coram ſuo capitulo, nos ad executionem officii nobis injuncti ſatis gratioſe & obedienter admiſit, & in omnibus neceſſariis, ob veſtræ paternitatis reverentiam humaniter & benigne pertractavit; officioqve viſitationis per totam Orchadiam per nos plenius peracto & diſcuſſo, defectus qvos invenimus in eccleſiis ibidem, magis remiſſitudinem & negligentiam prædeceſſorum ſuorum, qvam ſuam, ut ad plenum intelleximus, exiſtentes, cum tot & tales defectus infra breve tempus, licet propoſſe ſuo niſus fuerit, eos reparare non ſuffecit. Promiſit tamen nobis, fide mediâ, coram domino Magno comite Orchadiæ, & Cathaniæ, & Caterina,

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Caterina, ſponſa ejuſdem, capituloqve ſuo, ac multis aliis fide dignis, dictos defectus infra [breve] tempus emendare; aſſignavitqve ad hoc certam portionem redditnum ſuorum, prout unicuiqve eccleſiæ opus fuerit, & ſibi & capitulo ſuo viſum fuerit oportunum, qvoad uſqve dicti defectus plene fuerint emendati. Præterea qvia qvædam ſiniſtra de perſona dicti domini epiſcopi paternitati veſtræ fuerunt ſuggeſta, ſuper qvibus nobis ſpecialiter inqvirere præcepiſtis, habita ſuper hiis fideli & diligenti inqviſitione & examinatione, tam per archidiaconum ſuum & canonicos, qvam vicarios eccleſiæ, corporali ſacramento interpoſito, invenimus prædicta ſuggeſta omnino eſſe falſa & inania, & magis ex iniqvitatis & odii fomite qvam radice veritatis proceſſiſſe; maxime quoad incontinentiam, dicto domino epiſcopo impoſitam, prædicti archidiaconus, canonici, & vicarii, per ſua juramenta ſpecialiter depoſuerunt, ſe nunqvam ſciviſſe, vidiſſe aut intellexiſſe, ſeu per modum aliqvalem probabilem, vel alicujus ſuſpicionis ſimilitudinem perpendiſſe aut percepiſſe hujuſcemodi contra præfatum dominum ſuum epiſcopum, poſtqvam fuit in epiſcopum conſecratus; ſed potius ſe credere & ſcire hujus[modi] penitus eſſe falſa, & ab æmulis & malevolis, ſi qva dicta ſunt, ortum habuiſſe. Unde ad innocentiæ puritatem declarandam, & detrahentium verſutiam comprimendam, qvatenus facultas nobis adeo data eſt, inqvirendi & inveſtigandi ſuper præmiſſis, paternitati veſtræ veritatem patefacimus per præſentes literas, ſigillis noſtris conſignatas. Datum, &c.

Tranſcriptum

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Transcriptum super sententiis Domini Archiepiscopi contra Orchadensem Episcopum.

MCCCXX.

UNIVERSIS Christi fidelibus, præsentes literas inspecturis, Audfinnus Dei gratiâ episcopus Bergensis, nec non capitulum & canonici ecclesiæ memoratæ, salutem in domino sempiternam. Noveritis, qvod anno Domini MCCCXX, in octavo beati Olavi regis & martyris, in consistorio curiæ Bergensis, præsentes fuimus, audivimus, ac diligenter ascultavimus, cum dominus Grimarus Ormeri legit coram domino Villelmo, Dei gratia, episcopo Orkadensi, tres literas venerabilis in Christo patris ac domini nostri, domini Elaui, permissione divinâ, Nidrosiensis archiepiscopi, sigillo suo consignatas; qvarum tenor de verbo ad verbum talis extat:

IN nomine Domini, Amen. Cum nos Elawus, Dei gratiâ, Nidrosiensis archiepiscopus, dudum valido nostris auribus deferente clamore, vos dominum Villelmum episcopum Orkadensem, per totam nostram diocesim enormiter intellexerimus infamatum, idcirco nos ex officii nostri debito scire volentes, si dictus clamor opere sit completus, ad ipsam vestram ecclesiam & diocesim per viros discretos, dominum Cormacum archidiaconum Sodorensem & Grimarum, ecclesiæ nostræ præbendarium, a nobis plenariam optinentes potestatem, descendimus visitandam. Qvi qvidem nostri nuncii, visitatores, & inqvisitores in hoc negotio per nos com-

 missum

miſſum ſibi legationis & viſitationis effectum, diligenter per proceſſus legitimos & formam debitam exſeqventes, invenerunt vos, frater epiſcope, non ſolum bona epiſcopalia, per prædiorum alienationes & infeudationes adeo dilapidaſſe, ac etiam diſtraxiſſe, qvod ipſa eccleſia cathedralis & curia epiſcopalis in ipſis ædificiis pro magna parte corrutis, de reliqvo ſubitam minatur ruinam, verum etiam omnium qvaſi aliarum eccleſiarum redditus & proventus, ad rectorum earumdem ſuſtentationem & ædificiorum reparationem pertinentes, veſtris inordinatis uſibus in tantum applicâſſe, qvod cultus divinus deperit, honeſtas præ expenſarum penuria negligitur, clericalis & cleri pariter & populi caritas & devotio contabeſcit. Invenerunt vos inſuper, tanqvam canonum contemptorem, beneficia nulla canonice contuliſſe, ſed perſonas diverſas, videlicet alienigenas, vagabundos, ac etiam diverſarum religionum apoſtatas, ad terminum limitatum annorum vel menſium inſtituiſſe, in eiſdem: certa vobis penſione vel pecuniæ qvantitate de eorum qvolibet reſervatâ; ac etiam ſubditorum appellationibus rite interjectis, injurioſe, non deferre; voſqve perſonaliter, pontificali dignitate & debita morum gravitate neglecta, aucupiis & clamoſis venationibus, ac hujuſmodi levitatibus, ut de aliis taceamus, tanta vos freqventia occupatis, qvod eccleſiarum regimini & paſtoralis curæ ſollicitudini, ſic diſſolute vivendo, nickil vel parum intenditis, ſubditos veſtros, ydolatras, veneficos, hæreticos, ac etiam alios criminoſos malè viventes, & clavium contemptores, in nullo penitus corrigendo; ſed in veſtris expenſis & familia, excommunicationis ſententia manifeſtè ligatos detinentes. Cum igitur hæc, & hiis ſimilia, animarum ſaluti plurimum adverſentur, ſcandalum generent manifeſtum, & divinam provocent offenſam, ſi eis obviatum non fuerit remediis opportunis; idcirco nos, Orchadenſis eccleſiæ indempnitatibus, ex

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officii noſtri debito providere cupientes, ne per veſtram dilapidationem bonorum ſuorum jacturam & dampna ſuſtineat ampliora, auctoritate Metropolitica a bonorum adminiſtratione ſententialiter vos ſuſpendimus in hiis ſcriptis, qvoad alios veſtros exceſſus correctione nobis debitâ reſervatâ; fraternitatem inſuper veſtram caritativè reqvirimus, & paternis affectibus exhortamur, in virtute ſanctæ obedientiæ vobis firmiter demandantes, qvatinus exceſſus veſtros & proceſſus improvidos, emendatione debitâ corrigatis. Lecta & lata eſt hæc ſententia, ipſo domino epiſcopo præſente, ac ſæpius prius ammonito, & tunc ſpecialiter ad ipſam ſententiam audiendam legitimè citato XVI kal. Auguſti, in conſiſtorio curiæ noſtræ Bergis, anno Domini MCCCXX.

Ad evidentiam majorem collationis factæ ad ipſa originalia cum præſenti tranſcripto, ſigilla noſtra epiſcopi & capituli prædictorum præſentibus ſunt appenſa. Datum VIII idus Auguſti, loco & tempore ſupradictis.

Litera de collecta denarii Beati Petri.

MCCCXX.

UNIVERSIS præſens ſcriptum cernentibus, Villealmus Orkadenſis, Audfinnus Bergenſis, Haqvinus Stafwangrenſis, Hallwardus Hamarenſis, Dei gratiâ epiſcopi, ſalutem in Domino ſempiternam. Noverint univerſi, qvod anno Domini MCCCXX, die ſeptimo menſis Julii, Bergis in camera venerabilis in Chriſto patris ac Domini, domini Elawi Dei gratiâ archiepiſcopi Nidroſienſis,

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ſienſis, ſedis apoſtolicæ nuncii, ac denarii Beati Petri per Nidroſienſem provinciam generalis collectoris, nobis præſentibus & ſpecialiter ad hoc vocatis & rogatis, infra ſcriptam pecuniæ ſummam oſtendebat: qvam ipſe, ut dicebat, poſt ſuſceptum mandatum apoſtolicum, per civitates & dioc' Nidroſienſis provinciæ, in diverſis monetis cupreis, retroactis temporibus, uſqve ad annum Domini & diem prænotatos incluſive, pro denario ſive cenſu Beati Petri collectam invenit, ac ipſe poſtmodum eadem auctoritate collegit & levavit, ac in purum argentum fideliter commutavit; qvod ipſe ſtatim in præſentia noſtra, ut præmittitur, fecit diligenter ponderari ad ſummam qvadringentarum ſeptuaginta octo marcarum, & qvatuor ſolidorum bonorum & legalium ſterlingorum communis & conſueti ponderis Noricani promittens bona fide, qvod antedictam pecuniæ ſummam nomine ſedis apoſtolicæ, ſecundum formam mandati apoſtolici faceret in tuto & ſecuro loco fideliter cuſtodiri, donec mandatum ſedis apoſtolicæ receperit qvid & qvaliter de eadem duxerit ordinandum. In cujus rei teſtimonium ſigilla noſtra præſentibus ſunt appenſa. Actum & datum loco & tempore prænotatis.

MCCCXXII.

NOTA. QVOD anno Domini MCCCXXII, tertio non. Martii, dimiſimus à nobis & noſtra juriſdictione, Thorkillum & Herbrandum, ad eorum ſupplicationem, propter cauſam in eorum literis dimiſſoriis contentam; qvod eis annuimus in præſentia dominorum Borghari & Haqvini canonicorum noſtrorum, Johannis Suænonis, fratris Stullonis, cum pluribus aliis fide dignis.

UNIVERSIS

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UNIVERSIS Chriſti fidelibus præſentes literas viſuris vel audituris, Elawus miſeratione divina, Nidroſienſis eccleſiæ archiepiſcopus, ſalutem in Domino Jeſu Chriſto. Noveritis nos diſcreto viro Thorkillo, Bergenſis eccleſiæ clerico, eccleſiam qvæ dicitur þuæíta þing, Orchadenſis dioceſis, ad noſtram donationem, ex ſtatuto concilii generalis, pervenerabilis fratris, Domini. Orchadenſis epiſcopi negligentiam devolutam, auctoritate Metropolitică, cum omnibus ſuis pertinentiis, habitis & habendis, canonicè contuliſſe, perpetuis temporibus liberè poſſidendam. In cujus rei teſtimonium ſigillum noſtrum præſentibus eſt appenſum. Datum Nidroſiæ, kalendis Septembris, anno Domini MCCCXXI, conſecrationis vero noſtræ anno XI.

Litera vero Herbrandi, qvæ ſeqvitur, abbreviatur, qvia ejuſdem tenoris eſt cum præcedenti, exceptis locis & propriis nominibus, ut per eam, qvæ ſeqvitur, ſatis patet.

Univerſis, &c. Elawus miſeratione divina, &c. Noveritis nos diſcreto viro, Herbrando, Bergenſis eccleſiæ clerico, eccleſiam de Raudar þing, Orchadenſis dioceſis, ad noſtram donationem, ex ſtatuto concilii, &c. Datum, &c. Sicut prius.

Litera dimiſſoria.

MCCCXXII.

VENERABILI in Chriſto fratri & Domino, Domino Vilelmo, Dei gratiâ epiſcopo Orchadenſi, Audfinnus eadem gratia epiſcopus Bergenſis, ſalutem & fraternam in Domino caritatem. Ac-

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cedens ad præſentiam noſtram Thorkillus Hanewi, qvem ad præſentationem venerabilis in Chriſto patris ac Domini noſtri, Domini Elawi miſeratione divina Nidroſienſis eccleſiæ archiepiſcopi, ad diaconatus & presbiteratus ordines, ſtatutis à canone temporibus, promovimus, nobis intimavit, qvod cum eidem Dominus archiepiſcopus memoratus eccleſiam in Hiatlandia veſtræ dioceſis, qvæ þvæíta þing dicitur, ad ipſius archiepiſcopi collationem, ex ſtatuto generalis concilii, prout patet in literis ſuper hoc confectis, devolutam, auctoritate Metropoliticâ canonicè contulerit, perpetuis temporibus poſſidendam. Verum qvia beneficium hujuſmodi perſonalem reqvirit reſidentiam, nobis Thorkillus antedictus humiliter ſupplicavit, ut ipſum à noſtra juriſdictione abſolveremus, dandi ſibi liberam licentiam in beneficio ei ſic collato reſidere. Qvare veſtram in Domino fraternitatem exoramus, qvatinus presbiterum prælibatum, cum ad dioceſim veſtram venire ac in corporalem mitti poſſeſſionem dicti beneficii contigerit, intuitu noſtri benignè recipiatis; nullam eidem ab aliqvo injuriam aut gravamen inferri permittentes; ſcituri pro certo eundem præsbiterum à nobis cum bonâ licentia abſolutum receſſiſſe. In cujus rei teſtimonium ſigillum noſtrum præſentibus eſt appenſum. Datum Bergis VIII idus Aprilis, anno Domini MCCCXXII.

MCCCXXII.

ELAWS miſeratione divina Nidroſienſis archiepiſcopus, venerabili fratri, Domino Audfinno eâdem gratiâ epiſcopo Bergenſi, ſalutem in Domino ſempiternam. Qvoniam diſcreti viri, Domini Ingebertus canonicus Orchadenſis, & Grimarus, eccleſiæ noſtræ præbendarius,

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præbendarius, ſuper cauſarum cognitionibus & terminationibus, ac etiam negotiorum executionibus, pro qvibus eos ad epiſcopatum Orchadenſem, auctoritate Metropoliticâ, deſtinavimus, minus diſcretam, variam ac etiam ſingularem & diviſam, nobis relationem fecerant, nos, de ipſorum actis & proceſſibus legittimè certiorari volentes, auctoritate vobis præſentium committimus vices noſtras, ad exigendam etiam cum debita cohercione, ſi neceſſe fuerit, & recipiendam, ſuper proceſſibus qvibuſcumqve, virtute noſtrarum commiſſionum per eos in Orchadia factis & habitis, rationem & relationem canonicam & fidelem; præcipuè ſuper hiis, qvæ noſtros proceſſus contra Dominum epiſcopum Orchadenſem habitos, & jura tangunt ſedis apoſtolicæ, & ipſius eccleſiæ Orchadenſis, ferendis in eos ſententiis, ſi opportebit, pro eorum exceſſibus, negligentiis vel aliis forefactis, nobis, una cum negotio principali, ſpecialiter reſervatis. Datum Nidroſiæ, ſeptimo kal. Aprilis, Anno Domini MCCCXXII.

MCCCXXIV.

ELAWS Dei gratiâ archiepiſcopus Nidroſienſis, venerabili in Chriſto fratri, Domino Villelmo, epiſcopo Orchadenſi, ſalutem in Domino. Qvia cum bonæ memoriæ Domina Raghnaldis, uxor diſcreti viri, Domini Raghnnaldi Aſſlaci, dudum in præſentia noſtra, cum adhuc omnimoda gauderet corporis ſoſpitate ac prædicto Domino Raghnnaldo præſente & conſentiente, ſibi in eccleſia noſtra Nidroſienſi ſolempniter locum elegit ſepulturæ, ſicut in literis ſuper hoc confectis clarius continetur, & ſic[ut] intellexi-mus, illud idem in ultimis ſuis in Orchadia innovavit, non ſuffi-

cimus

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cimus admirari, qvâ temeritate præſumitis funus prædictæ Domini Raghnnaldis, contra prædicti Domini Raghnnaldi reqviſitionem, detinere; qvi ſe paratum offerebat, illud ad eccleſiam noſtram Nidroſienſem cum honore tranſportare; in noſtrum & eccleſiæ noſtræ cui fidelitatem tenemini ex præſtito juramento, præjudicium non modicum, ac ſæpedicti Raghnwaldi dampnum evidens & gravamen, non advertentes, qvod eccleſiæ & loca, in qvibus contra decedentium voluntates corpora defunctorum detinentur, ipſo jure, eccleſiaſtico ſupponuntur interdicto, & irregularitatem contrahunt; à qva niſi per ſedem apoſtolicam abſolvi neqveunt celebrantes in eiſdem. Nos ergo tantam præſumptionem ſub diſſimulatione præterire nullatenus intendentes, & cum juſtiſſimum ſit, ut in qvo qvis dereliqverit, in eodem puniatur, vobis præcipimus, ac ſub pœna ingreſſus eccleſiæ, qvam in vos exnunc ut extunc, ſi mandatis noſtris non parueritis, ſententialiter ferimus in hiis ſcriptis, auctoritate Metropoliticâ firmiter demandamus, qvatinus corpus ſæpedictæ Raghnaldis, cum omnibus inde perceptis, ad eccleſiam Nidroſienſem in expenſis veſtris, cum honore debito, ante feſtum Beati Johannis Baptiſtæ à dato præſentium proximo ſubſeqvens, per perſonas honeſtas nobis deferatis, nichilominus pœnas ulteriores pro injuriis, dampnis & aliis inobedientiis, nobis & eccleſiæ noſtræ per vos irreverenter exhibitis & illatis, vobis infligendas, auctoritate præſentium, reſervantes. Datum Bergis anno Domini MCCCXXIV, kal. Auguſti.

Berg. MCCCXXVI.

VENERABILI in Chriſto fratri & Domino, Domino Willielmo Dei gratiâ epiſcopo Orchadenſi, Audfinnus ejuſdem gratiâ epiſcopus

 Bergenſis

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Bergenſis ſalutem & fraternam in Domino caritatem. Cum Coloni Hialtlandiæ ſe voto longis retroactis temporibus, firmiter adſtrinxerunt, pro fertilitate terræ ſuæ, ut ſinguli ſingulis annis certam menſuram farinæ, qvæ Sunnifumiöl in vulgari appellatur, ad ſcrinium beatæ Sunnivæ Bergis offerrent. Verum qvia expenſæ terræ prædictorum inqvilinorum parcere cupientes, procuratorium noſtrum commiſſimus Domino Evaro ibidem celebranti, pro dicta farina colligenda, ideo ſupplicamus, ut fraternâ viciſſitudine media nobis aſtetis, & noſtro procuratori, ut votum ſic pie emiſſum per memoratos colonos plenariè & fideliter perſolvatur, demandantes nobis ſecurè, qvæ vobis per nos videntur facienda. Valeat & vigeat veſtra reverenda fraternitas in Domino per tempora longiora.

Obligatoria Domini Orchadenſis ſuper decima papali ad ſexennium.

MCCCXXVII.

OMNIBUS Chriſti fidelibus, has literas viſuris vel audituris, Villelmus Dei gratiâ epiſcopus Orchadenſis, æternam in Domino ſalutem. Pateat univerſitati veſtræ, qvod recognoſcimus nos teneri & per præſentes firmiter obligari venerabili in Chriſto patri ac Domino noſtro, Domino Elauo, divinâ providentiâ Nidroſienſi archiepiſcopo, in centum octoginta & ſex marcis ſterlingorum, pro decima, papali ſexennali; ita videlicet, qvod de bonis & redditibus noſtris in Hiatlandia recipiet, ſeu recipi faciet per procuratores ſuos, unum vel plures, anno præſenti incipiente ad feſtum Omnium Sanctorum, tam in denariis qvam in denariatis,

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ſcilicet qvod nos ibidem recipere conſuevimus, octoginta marcas ſterlingorum, & alias octoginta marcas anno immediate ſubſeqvente, & viginti ſex marcas, qvæ reſiduæ ſunt, perſolvemus in æſtate proximo futura procuratori ſuo in Orchadia, ſine ulteriori dilatione, aut alterius termini prorogatione. Unde prædictam terram Hiatlandiæ dominationi ſuæ reverendæ paternitatis ſupponimus & aſſedamus uſqve ad terminum biennii prætaxatum, ac etiam qvoad uſqve dicta decima fuerit plenariè perſoluta; qvæ qvidem terra, factâ hujuſmodi ſolutione, ad nos & eccleſiam noſtram plenè & integrè revertetur. In cujus rei teſtimonium ſigillum noſtrum præſentibus eſt appenſum. Datum Bergis, in craſtino nativitatis Beatæ Virginis anno gratiæ MCCCXXVII.

MCCCXXVIII.

IN nomine Domini Amen. Cum nos Elaws Dei gratiâ Nidroſienſis eccleſiæ archiepiſcopus, dudum ſub anno Domini MCCCXXVIII, auctoritate ſedis apoſtolicæ, nobis in hac parte ſpecialiter commiſſa, ad inqvirendum de denario beati Petri in epiſcopatu Orchadenſi, ac etiam ad ipſum ibidem levandum, diſcretum virum, Dominum Ingilbertum dictum Lyning, canonicum Orchadenſem, vos, Domine Vilelme, Orchadenſis epiſcope, nuncium noſtrum memoratum, immo verius ſacroſanctæ ſedis antedictæ, omni reverentiâ poſtpoſita, propriæ profeſſionis & juramenti penitus immemores, incarcerare præſumpſiſtis, in ejuſdem apoſtolicæ ſedis dampnum & injuriam, ac hujus negotii confuſionem & impedimentum manifeſtum; ipſumqve Ingilbertum, juris ordine totaliter prætermiſſo, præbenda ſua & bonis omnibus, mobilibus

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mobilibus & immobilibus, in Orchadia exiſtentibus, ſpoliaſtis, & adhuc contra noſtras ammonitiones & mandatum inobedienter bona eadem detinetis, taliter ſpoliata; vos inſuper de denario memorato, à tempore, qvo primo adminiſtrationem habuiſtis eccleſiæ Orchadenſis, pro qvolibet anno tres marcas ſterelingorum cum dimidia & qvinqve denariis, veſtris uſibus applicaſtis, ſummam hujuſmodi per annos circiter qvindecim occultando, prout per teſtium depoſitiones & veſtram confeſſionem in jure factam coram nobis eſt probatum. Nos ergò tantam apoſtolicæ ſedis injuriam ſub diſſimulationis conniventia ſuſtinere non valentes, vos Dominum Villelmum epiſcopum Orchadenſem, pro injuriis & contumeliis antedictis, ab officio pontificali ſuſpendimus in hiis ſcriptis, ad ſolutionem & reſtitutionem qvinqvaginta trium marcarum ſterelingorum de veſtris propriis bonis ſolvendorum, qvas de ſæpedicto beati Petri denario vobis uſurpative retinuiſtis, nichilominus condempnantes. Ad cujus qvidem pecuniæ ſolutionem & traditionem nobis plenariam faciendam, terminum vobis trium menſium præfigimus, ſub pœna excommunicationis; qvam ex nunc in vos ferimus, ſi mandatis noſtris parere contempſeritis in præmiſſis. Infra qvem terminum, ſub pœna prælibata bona omnia, qvibus Dominum Ingilbertum, Domini noſtri papæ & noſtrum nuncium, ſpoliaſtis, reſtitui præcipimus per hæc ſcripta; qvem & nos ad præbendam & canoniam, qvam in eccleſia Orchadenſi rite optinuerat, tanqvam ſpoliatum manifeſtè ſententialiter reſtituimus per præſentes. Lecta & lata eſt hæc ſententia in conſiſtorio curiæ noſtræ Bergis, præfato Domino epiſcopo ſæpe ſæpius prius, ſuper præmiſſis monito & vocato, tunc vero ad audiendam hanc ſententiam ſpecialiter citato. Anno Domini MCCCXXVIII, kal. Auguſti.

Um

Um Pawa tíund ab Hialltlande.

MCCCXXVIII.

NOTA. QVOD anno Domini MCCCXXVIII, pridie ydus Julii, græiddí Giafalldr Ivarſon af Hialltlande ſo mikla pawa tíund, úirduleghom herra Audfinní Bpi j. Biorghuín& Suæíni Sighurdar ſyní fehyrdi j. konongs garde. Siau ſkippund ullar, & æínu liſis þundí faat j. Var þat at ſpanna tale Híallta. Sextan ſpön ok xx ullar at Híatlenzkra vaagh.

MCCCXXIX.

EILIFR med gudz míſkun erchibiſcop. í. Nídaroſe ſænder síra Hakone. síra Salwa. & síra Jone. korsbrædrom. í. Biorghuín ok Remundí de lamena, ſub-collectoribus pauatíundar. q. q. & ſina. Ver hafum undírſtadet, at þer hafet tækít þríar merkor & níu tíghí marka brendra pavatíundar ab Orkneium. & framlæidiſs æzlaſt at taka af Stawangs biſcops dome allar æftet ſtædur oſkærdar fyr ſaghdrar tíundar mote herra pawans bode & goduíllía þeim ſem hann gerdí varom herra kongenom ok allu landeno til ſtyrkíar j. mote kríſtninnar ouinum undir vare ſkipan & forfio er þat hælmingren af allre ſæx ære pavatiund um allt rikit. Af þui firer biodom ver ydr at þer taket frammare en hælmingen tiundarennar ſem nu er ſaght. Huarke af Stawangre ne Orkneyum eda vidare ok þer aftur lukit ſem frammar hafe þer adr tekit vars herra

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Of the Papal tithes of Shetland.

MCCCXXVIII.

OBSERVE, that in the year of our Lord 1328, the 25th day of July, did Giafaldr Ivarſon of Shetland, pay to the Reverend Lord Audfin, the Lord Biſhop of Bergen, and Suein Sigurdſon, comptroller of the King's houſhold, the tenths due to the Pope, viz. 22 cwt. of wool, leſs than 16 pounds, according to the ſtandard of Shetland, being 36 ſpan Shetland weight of wool.

MCCCXXIX.

EILIF, by the grace of God archbiſhop of Nidaros, we greet you Sir Hacon, Sir Salwa, and Sir John, canons of Bergen, and Remund de Lamena, ſub-collectors of the papal tenths. We have underſtood that you have gathered ninety-three marks of pure ſilver as a papal tithe of the iſland of Orkneys; and that you intend to collect all the arrears of the ſaid tithes due throughout the dioceſe of Stavanger, however contrary to the writs and favour granted by the Pope to the King our maſter, and which are to be uſed, according to our pleaſure and orders, for the benefit of the whole realm, againſt the enemies of the church. And whereas it is one-half of the whole papal tithe of the realm, we forbid you to levy more than the other half part of the ſaid tithe, neither in the dioceſe of Stavanger, nor

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kongſens umbods manne ok varom i hendr herra Audfinni biſcopi j. Biorghuin. So framt ſem þer vilit fordazſt vars herra kongſens oblidu. Oc til ſanz vitnisburdar ſættum ver vart inſighli fyrer bref er gört var i Nidaroſe a annan dagh Jola, anno Domini þta MCCCXXIX.

Litera qvittantiæ ſuper qvinqvaginta ſex marcis ſterlingorum cum dimidia.

MCCCXXIX.

IN nomine Sanctæ & individuæ Trinitatis, qvorum intereſt ſeu intereſſe poterit in futurum, pateat univerſis, qvod ſub anno Domini MCCCXXIX, III idus Februarii, nos officialis eccleſiæ Bergenſis, Fredericus Stirlaughi, Simon luari, ejuſdem eccleſiæ concanonici, Sueno Sighvardi, theſaurarius illuſtris regis Norwegiæ Bergis in Sacriſtia Majoris eccleſiæ, interfuimus & vidimus, rogati ſpecialiter & vocati, qvandam ſummam ſterlingorum, per dominum epiſcopum Orchadenſem ex papali decimâ ſexennali per ſuam dioceſin collectam perſolutam, qvæ totalis ad centum tredecim marcas argenti, Noricani ponderis, aſcendebat. De qva qvidem ſumma, æqualiter in duo diviſa Reimundus de Lamena, cum ſuis comprocuratoribus, ad hoc per nuncios ſummi pontificis ſpecialiter deputatis, medietatem, hoc eſt, qvinqvaginta

of the iſlands of Orkneys, nor in any other place; and we demand you to repay to the king's agent, as well as to Lord Audfin, the Lord Biſhop of Bergen, whatever you have received above the due, as ſoon as you wiſh to eſcape the diſpleaſure of the king our Lord. In witneſs of this we have put our ſeal to this letter, written in Nidaros, the ſecond day of Chriſtmas, in the year of our Lord MCCCXXIX.

ſex marcas cum dimidia ſterlingorum, ponderis ſupraſcripti, levavit & ad cameram Domini noſtri ſummi pontificis aſſignavit & addixit deportandam. Reliqvam verò medietatem ſummæ totalis ante tactæ, hoc eſt alias qvinqvaginta ſex marcas cum dimidia ſterlingorum, ponderis ut præfertur, levavit venerabilis pater & Dominus Audfinnus Dei gratiâ epiſcopus Bergenſis, nomine procuratoris, ex parte regis Norwegiæ, per dominum archiepiſcopum ejuſdem regni conſtitutus, in cuſtodiam ſeu gardiam, ad hoc per regni Optimates ſubputatam, reponendam. In qvorum omnium & ſingulorum teſtimonium ſigilla noſtra præſentibus ſunt appenſa. Datum loco, die & anno ſupradictis.

ANNOTA-

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ANNOTATIONS.

Page 3. *HAVING put his ſhip to ſea.* The veſſels of the ancients being light built, were at the end of an expedition drawn on ſhore, and kept in houſes made for that purpoſe; and laws were paſſed which entitled the commander of a ſhip to the public aſſiſtance in drawing up, and fitting her out again. It is more than likely that the ſame cuſtom has been in uſe among the Romans; for Horace ſeems to aſſert this in one of his odes.

Ibid. *Hacon*, who having been educated at the court of Athelſtane, king of England, is called by the Icelandic hiſtorians *Adalſteinsfoſtri*, or *the foſter-ſon of Athalſtane*. This truly good and great king ſucceeded his father *Harald the Hairfair*, on the Norwegian throne, in the year of Chriſt 936, and was ſlain in a battle by his brothers in 950. Eivind Skaldaſpiller compoſed on this occaſion an ode, which has been publiſhed with an Engliſh tranſlation, by the firſt antiquary of our age, among Five pieces of Runic poetry, p. 63, Lond. 1763; and in the Northern Antiquities, p. 240, Lond. 1773.

Ibid. *Brenneyar*, ſome ſmall iſlands near the mouth of the river Gothelf, which, till the laſt century, divided Norway from Sweden. According to *Eigla*, or the life of Eigill Skallagrimſon, written in the twelfth century, the pirates reſorted to the ſaid iſlands as a place of rendezvous in the beginning of the tenth century, on account of the briſk trade, which was carried on by the neighbours. Vide cap. 48. The aſſembly of kings and princes mentioned by our author, had been formerly kept in the town of *Konghella* (now *Kongel* in *Bahus lehn*), ſituated on the border of Norway, cloſe to the abovementioned river, as appears from the name itſelf, which ſignifies *the hill of kings*. This place I take to be the ſame, which the great *Ælfred*, in his Hormeſta, calls *Sciringeſheal*, i. e. *the hall of judges*. See the Anglo-Saxon tranſlation from Oroſius, tranſlated into Engliſh by the honourable Daines Barrington, Lond. 1773, p. 24.

On this occaſion I ſhall beg leave to differ from the learned Judge, as well as Dr. Forſter, who in his notes, p. 255, places Sciringeſheal on the ſhores of Uplandia, or Gothland, and of *at Hethum*, p. 25, makes *Al-hedum*, p. 255, which he

aſſerts to be a town in the deſarts of Jutland, afterwards known under the name of *Ar-hus*. In order to prove what I advance, I do but need to appeal to the royal author, and give the voyage of Othere from Halgoland, the northernmoſt part of Norway, along the coaſt, in as literal a tranſlation as poſſible of his words:

" Othere ſæde þæt ſio ſcir hette *Halgoland** þe he on bude, he cpæd þat nan " man ne bude be nordan him. Donne is an port on ſudepeardum † þæm lande " þonne man hæt Sciringeſheal. þyder he cpæd þæt manne meghte geſeglian on " anum monde gyf man on nyht ‡ picode & ælce dæge hæfde amberne pind. " And ealle þa hpile he ſceal ſeglian be lande & on þæt ſteorbord him bid æreſt Ira- " land § & þonne þa Igland þe ſynd betpus Iraland & þiſſum lande. Donne is þis " land od he cymd to Sciringeſheale & ealne pæg on þæt bæc bord (are) Nordpege ‖. " Bi ſudan þone Sciringeſheal fyld ſpide micel ** ſæ up in on þæt land. Seo is " brader þonne ænig man oferſeon mege, & is Gotland †† on odre healfe ongean. " Et ſidda Sillende. Seo ſæ lid mænige hundmæla up in þæt land. And of Sci- " ringeſheale he cpæd þæt he ſeglode on fif dagan to þæm porte þe man hæt æt ‡‡ " Hæthum. Se ſtent betwuh Winedum, & Seaxum, & Angle, & hyrd in on Dene. " þa he þiderweard ſeglode from Sciringeſheale. þa wæs him on þæt bæc bord " Denameark & on þæt ſteorbord wid ſæ þry dagas. And þa twegan dagas ær he " to Hæthum §§ come him wæs on þæt ſteorbord Gothland ‖‖, & Silende, & Ig- " landa fela on þæm landum eardodan Engle ær hi hider on land comon." Id eſt,

* The preſent name is *Helgeland*.

† *þæm lande*, ſhews evidently that *Sciringeſheal* cannot be ſearched in *Sveeland*, Sweden; but on the contrary in the country belonging to Othere.

‡ To pic is to move, i. e. to proceed, in the Icelandic *at vicia*.

§ *Iraland* involves here that part of Great Britain called Scotland.

‖ Nopdpeze cannot imply *Northward*, as tranſlated by the honourable Mr. Barrington; for *Northwards* is always given by king Ælfred with the word Nopdpeapd. It muſt therefore ſignify the ſame country, which in the Saxon Chronicle is called in *Nom. plur.* Nopdpezе, *Dat.* Nopdpezum, *Acc.* Nopdpezan, or the preſent *Norway*, a name perfectly deſcriptive of that part of Scandinavia which, facing the north, lies behind the ſouthern way, which for the ſame reaſon got the name of *Sudvig*, *Suerige*, or *Sweden*. The inhabitants of Norway called themſelves *Nordmen*, and their patry *Norvegr*, *Nordmannaland*, and *Normannia*, was, however, at an early period more known abroad than *Norwegia*, which, though Adam of Bremen ſays it was of a later date, yet I cannot conſider it to be later than Pytheas' *Nerigon*.

** The ſea mentioned here is the preſent Cattegat, an arm of which called *Iſafiord* runs up the Iland of Sæland.

†† The part of Sweden now called *Weſter Gothland*, or *Weſt Gothland*.

‡‡ *Æt* is a particle uſed in the Anglo-Saxon, as *at* and *of* in the modern Engliſh. *þæm porte æt Hæthum*, i. e. the port of *Hæthum*.

§§ *Hæthum*, a ſea port and town, ſituated between the Wandals, the Saxons, and the Angles, and yet belonging to the Danes, cannot be any other than *Sleſwic*, which during the middle age was called by the Icelanders *Heider*, and *Heidabær*. Vide Knytlinga Saga. Snorro Sturleſon, &c. by the Danes *Hedeby*, in the preface of king Waldemar I. Cimbric law. In the Latin tranſlation of which Biſhop Canute, of Wiborg, ſtiles it Sleſvicum, as does Saxo Grammaticus, and the German writers. Nay Adam of Bremen ſays expreſsly *Sleſwig quæ & Heitbaby dicitur*, p. 2.

‖‖ *Gothland* here alluded to is the preſent *Jutland*, which king Alfred, in the Saxon tranſlation of Beda's Church Hiſtory, book iv. cap. 16, calls Eotaland, and the inhabitants *Geata*, book i. cap. 15.

" Othere

" Othere ſaid, that the ſhire which he inhabited is called Halgoland, and that no " one dwelt to the north of him. In the ſouth of this land is a port called Sci- " ringeſheal. Thither he told nobody could ſail in leſs than a month, although he " proceeded in the night, and every day had a fair wind. And during the (ſaid) " time he ſhould ſail near the land, and have on ſtarboard firſt Ireland, and then " the *other* iſlands, which are between Ireland and his country. Then, before he " arrives at Sciringeſheal, and all the way on larboard is the land of Norway. To " the ſouth of Sciringeſheal a great ſea runs up into the country, and is ſo wide that " nobody can ſee acroſs it. Oppoſite (to Sciringeſheal) on the other ſide is Goth- " land, and then Sæland, which by the ſaid ſea is interſected for many miles. And " from Sciringeſheal he ſaid that he ſailed in five days to a harbour called the port " of Hæthum, which is ſituated between the Wandals, the Angels, and the Saxons, " but belongs to the Danes. When he ſailed thither from Sciringeſheal, Denmark " lay on the larboard, as did a wide ſea on the ſtarboard, in the courſe of the three " firſt days. But the two days before he arrived to Hæthum, he had Gothland, and " Sæland, and many iſlands (which the Engliſh inhabited before they came to " England), on his larboard."

Ibid. *A Ruſſian hat.* From hence, as well as from the life of Nial, cap. 31, it appears, that hats manufactured in Ruſſia have, during the ninth and tenth century, been highly eſteemed. For Harald Gormſon, king of Denmark, gave along with his ſuit of cloaths a Ruſſian hat to Gunnar af Hlidarenda, an Icelandic nobleman. It muſt alſo be remarked, that the Icelanders, called Ruſſia, particularly the principality of Kiow, Gardarike, from Gorod, or, as they have ſpoken it, Garad, and Gard, a word ſo frequent in the end of the proper names of places, viz. Novogorod, Inganagorod, Iamogorod, which ſignifies the ſame as *gardr*, an incloſure, a faſt place, a burg, or caſtle. Vid. Notas in Gotreks ſagam, p. 96.

P. 4. *Three marks of ſilver.* From this one might draw the concluſion, that the Norwegians had no coins, as the ſilver was weighed in ſcales; but the life of St. Olave ſhews that coins were not received in the market without being firſt examined and weighed.

P. 9. *Building materials.* The gentlemen of fortune, being fond of large and extenſive dwelling houſes, brought frequently building timber from Norway; and thoſe who were ſatisfied with leſs, found materials enough in the woods of their own iſland, which, we are told, were in the beginning of its being diſcovered, and long time ſince, covered with extenſive foreſts. See Landnama in many places, particularly chap. 14, p. 16, which tell us that Avangr, a Norwegian, having taken into his poſſeſſion the land of Botn, near the firth called Huals fiord, in the ſouth of Iceland, found it abounding with great woods, which enabled him to build a veſſel fit for foreign trade. He loaded her in a place called Hladhammar. Svarfdæ- laſaga relates the ſame of Svarfardal in the north.

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P. 9. *The child was baptiſed.* The baptiſm frequently uſed by our heathen anceſtors was a religious act of no ſmall importance, being inveſted with all thoſe rights and privileges which the laws of Chriſtians ſtill annex to that ceremony. Before the baptiſm, the child was left to the mercy of a deſpotic father, who conſidered his newborn babe by no means better than a brute, which he could preſerve or deſtroy according to his fancy. But no ſooner was the child baptiſed, and characteriſed with a name, than a parent, who cauſed his offspring to be killed, became guilty of an atrocious murder. See Holmveria Saga, an Icelandic hiſtory, publiſhed, Holum, 1756, pp. 77, 78. The baptiſm was conſequently a ſolemn ceremony, by which a child was introduced as a new member of the human ſociety; and having received a diſtinct name, ſhared the rights of individuals, and of a family into which he had thus been received by his father, on whoſe pleaſure the performance of the baptiſm, and the name annexed thereto, entirely depended. The particulars of the baptiſm of the heathens are deſcribed by Ot. Sperling, in his book de Baptiſmo Gentilium, Havn. 1700, 8vo; and Joh. Lomejer De luſtratione Gentilium, Zutphan. 1700, 4to.

Ibid. *Olafe Pheylan*, an Iriſh nobleman, who at an early period ſettled in Iceland, and left a numerous poſterity, to which many of the firſt families in that iſland, ſtill exiſting, owe their birth.

P. 15. *Merchandizes* of Iceland, during the courſe of the republic, conſiſted chiefly in broad cloth, which the inhabitants brought in bales into the markets of Norway, Denmark, Sweden, and Ruſſia. Great quantities of garments ready made were likewiſe exported and ſold with a conſiderable advantage, particularly to the Norwegians, as we are told by Snorro Sturleſon, in the life of Harald Grafeld, the king of Norway. This Prince being once informed of the arrival of an Icelandic merchant, who formerly had had the honour to be known to his majeſty, went on board the veſſel, and having viewed her cargo, conſiſting of ready-made cloths, of that kind which were called *feldr*, bought a ſuit of grey colour; on which occaſion the king received the epithet of *grafeldr*, or the grey coat.

P. 17. *Incloſure.* At an early period of the republic of Iceland, it was enacted by law:

1. That all cultivated land be incloſed with walls and fences built of entire ſtone, or earth.

2. That theſe walls be five feet thick at the bottom, three feet at the top, and ſix feet high.

3. That the incloſure laid acroſs the public road have a gate of eight feet wide, ſhut up with a wooden frame on iron hinges, which may be opened and cloſed by a man on horſeback.

4. The offences againſt this law be popular, and be tried by nine jurymen before the court to which the offender belongs. See Graga's, the book on Tenure, chap. xv.

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In conſequence of this wiſe law, a regular trade of incloſers was eſtabliſhed and carried on till the fourteenth century. From that period, during the courſe of almoſt five centuries, the incloſures have moulded away and been totally neglected, till the huſbandry of Iceland got new patrons in a Steman, a Reventlou, a Schimmelman, an Erichſen, and a Todahl.

P. 17. *A preſent of a gold ring on the appearance of the firſt tooth of a child.* The northern nations, well acquainted with the danger to which children are ſubjected during the courſe of teething, were extremely anxious to perpetuate the emotions of their joy on having had the gratification to ſee that their children have got teeth; and this they did by making them ſome valuable preſents, which were called *tanfe*, i. e. the gift of teeth. This cuſtom, frequent among our heathen anceſtors, gave birth to donations made by parents and godfathers to children, on occaſion of their being baptiſed. As a remnant of the ſaid cuſtom we may conſider the preſents which are laid upon the cradle, and intended as a premium to the nurſe for her care and tenderneſs.

P. 19. *Harald Grafeld*, ſon to Harald the Hairfair, ſucceeded his brother Hacon, the foſter-ſon of Athelſtan, king of England, to the kingdom of Norway, in the year of Chriſt 950, and died in the year 962.

Gunnild, daughter of Auzor Tota, was queen dowager of Norway, and mother of many princes, ſons to Harald the Hairfair. She is particularly known by the Icelandic writers under the name of *konga moder*, or the mother of kings. She was fickle, inconſtant, faithleſs, revengeful, malicious, reſtrained by no principle of duty, inſatiable in her pretenſions; and ſhe was never deterred from employing the moſt criminal, and moſt diſhonourable expedients. In ſhort, her ambitious and deſpotic principles were as reſtleſs, as her amours were unbounded. See Snorro Sturleſon, in the life of Harald Grafeld, and Olaf Tryggvaſon, kings of Norway. Copenhagen, 1775. Saga Olafs Tryggvaſonar, Skalholte, 1689. Nialſaga, Copenh. 1772, p. 5. & ſeqq.

Rut, or *Hrut*, an Icelandic nobleman, of Rutſtad in the county of Laxardal, was deſcended by males from Ragnar Lodbrok, king of Denmark. He was diſtinguiſhed by many eminent gifts of nature. In his perſonal qualities he was courteous, affable, engaging, full of inſinuation and addreſs, active, and enterprizing; and he had the maſterly prudence to elude ſome artful ſchemes deviſed by Gunnild, the queen dowager of Norway, whoſe love intrigues might have been equally ruinous to himſelf and his native country.

P. 23. *The king and queen promiſed to ſhade him with their auſpices*, i. e. to aid and aſſiſt him by their genius and royal fortune. Our anceſtors, following the opinion of Pythagoras and Plato, imagined that every perſon had a certain number of tutelar ſpirits, which the Greeks called *Dæmonas*, and the Romans *Genii*; and that on theſe beings depended their fate and fortune. Of all theſe Genii none was more

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obliging than the *Hamingia*, or *Gifta*, a female deity, who, according to the pleaſure of her maſter, could be transferred, lent, and given, to another, for the purpoſe of operating in concert with the Genii of his own. Thus a conjunction, as Cicero calls it, was effected, and the perſon, whoſe tutelar ſpirits had been recruited by a prince, ſcorned all danger, and purſued with confidence the object of an undertaking, however hazardous and difficult. On the doctrine of the Genii, or tutelar ſpirits, ſee Apuleius, Servius Grammaticus, Cenſorinus, Alexander ab Alexandro, Th. Bartholinus's Antiquitates Danicæ de Cauſis contemptæ a Danis gentilibus mortis. Havniæ, 1689, 4to, p. 614. Johan. Erici Obſervationes ad Antiquitates Septentrionales. Havn. 1769, 8vo, p. 151. Johan. Erici Tentamen de Nominibus propriis. Havn. 1758, 8vo, pp. 29. 34.

P. 25. *The Iriſh claimed the veſſel under the ſanction of the laws, which confiſcated whatever they ſhould find on the ſhore as a wreck.* The barbarous cuſtom practiſed by the ancients, according to which, thoſe who had been unhappy enough to be wrecked on a foreign coaſt were taken priſoners, ſold as ſlaves, and robbed of their property, is fully deſcribed by the excellent lawyer Johan. Charl. Henr. Dreyer, LL.D. ſyndic of Lybec, in his *Specimen Juris* Lubecenſis circa inhumanum jus naufragii. Buezow, 4to: for the treaties entered into on this ſubject between Lubec and the kings of Denmark, England, France, Norway, Scotland, &c. are here publiſhed from the originals, and illuſtrated with ſuch notes as could be wiſhed for from a Dreyer. Conf. David Nehrmans de Jure fiſci circa bona naufraga, Lond. Scanor. & Ol. Walangeri Hiſtoria Juris Warechi Lond. Scanor. Jac. Schubachi de Jure Littoris Commentarius. Hamburgi, 1751, cum fig. 4to.

P. 39. *At Chriſtmas the king preſented Olaf with a ſuit of purple-coloured cloth.* By our beſt hiſtorians we are informed, that the cuſtom which ſtill prevails among the Turks and the Eaſtern nations, of preſenting a cloth of honour to a perſon diſtinguiſhed by a ſuperior rank, or perſonal abilities, has been common in the North of Europe: for Eathelred, king of England, in the year 1006, rewarded Gunlaug, an Icelandic poet, with a cloak of ſcarlet, lined throughout with precious furs. Vide Gunlaug Ormſtungu Saga, Copenhagen, 1776, 4to, p. 87. And Harald Gormſon, the king of Denmark, honoured Gunnar, of Hlidarenda in the South of Iceland, with a magnificent ſuit of cloaths, beſides a pair of gloves embroidered with gold, a pair of garters with golden buttons at the end, and a hat manufactured in Ruſſia. See Nialſaga, Copenhag. 1772, 4to, p. 46. I muſt alſo beg leave to obſerve, that the feaſt which I have tranſlated Chriſtmas, was called *Iol*, or *Iul*, which ſignifying a ſumptuous treat, is ſtill known under this name in Denmark, Norway, Iceland, and Sweden; nay, even in the North of Britain; and from whence the month of Januarius by the Saxons was ſtyled *giuli*, i. e. the feſtival. And as this feaſt had originally been dedicated by our heathen anceſtors to the ſun, their ſupreme deity; ſo the Chriſtians, for the purpoſe of engaging the minds of their Ethnic brethren, ordered it ſhould be celebrated in memory of the birth of Chriſt.

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And thus it has been through ages a feaſt of joy and entertainment. We are indebted to *Procopius* for the firſt account of this feaſt. See his Hiſtory of the Goths, book II. edit. Grotii, p. 260. Conf. *Ol. Wormii* Faſti Danici, Havn. 1643. *Gerh. Schonningi* de feſto poſt occidui ſolis reditum in Septentrione olim celebrato Programma. Soræ, 1766, 4to. G. Schonningii Programma de ratione anni apud veteres Septentrionales. Soræ, 1767, 4to. *Chriſti. Nettleblad* Heliolatria veterum, Gryphiſwald. *Job. Bircherodii* Paleſtra Antiquaria ſ. antiquitates Juliæ. Havn. 1688, 8vo. *Ott. Sperling* de nomine & feſto Jul. Havn. 1688, 8vo. *Andr. Dahlbom* de veterum Svegothorum hiemali feſto Jul. Holmiæ, 1703, 8vo.

P. 43. *Egil Skallagrimſon*, one of the greateſt men in Iceland, is equally diſtinguiſhed by his love of military glory, and great ſkill in poetry. He fought under king Athelſtan the famous battle at Brunanbourgh in the year 926, and was much loved by that monarch. See Egil Skallagrimſonar ſaga. MS. The Northern Antiquities. Lond. 1772. Olai Wormii Literatura Runica. Havn. 1652. Specimen Lexici Runici. Havn. 1650.

P. 55. *His ſons erected a magnificent barrow to his memory, depoſiting therein but a ſmall ſum of money.* The cuſtom of burying along with the dead whatever had been dear to them, as money, horſes, dogs, and ſervants, was aboliſhed by the Chriſtians. This may be ſeen from a treaty of the year 1249, entered into between the Pruſſians and the Brethren of the Holy Croſs of Livonia, through the medium of which the new Chriſtians promiſed, that they for the future would neither burn nor inter along with their deceaſed friends, either horſes, or men, or weapons, or cloaths, or any other thing of value, which till then had been practiſed among them, according to the rites and manners of the heathen. See Leoni's Hiſtory of Pruſſia, p. 59. In addition to what is mentioned above, we are told by Oddr Munk, in the Life of Olave Tryggvaſon, and the Annals of Flatey, that the ancient laws of Sweden bound a widow to be interred alive along with her huſband. A law more barbarous than thoſe of the Heruli, which ordered the unhappy fair to be ſtrangled near the grave of her mourned partner. See Procopius' Hiſtory of the Goths, book II. p. 256.

Ibid. *The Law hill* was a riſing ground, or a hilloc, boarding upon the plain called *thinguollr*, where the ſtates of Iceland kept their general aſſembly. From this hilloc the law, the decrees, and ſentences, rendered by the ſupreme court, were ſolemnly publiſhed.

P. 59. *Keartan.* His life is handed down to us in the Laxdæla, and the Hiſtory of Olave Tryggvaſon, by Oddr Munk; and his poſterity is ſtill very numerous in Iceland.

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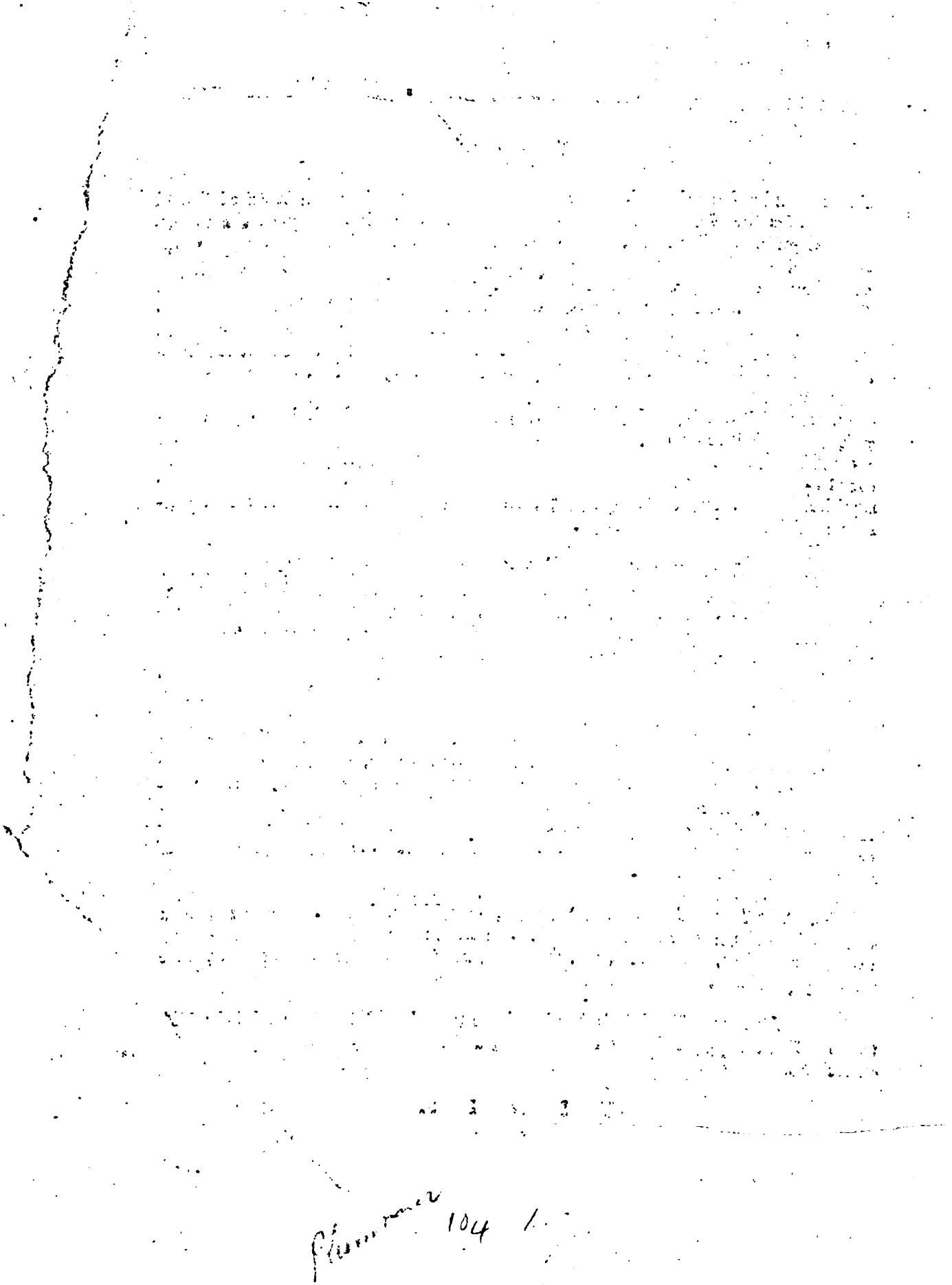

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